

Archæologia Cambrensis.

THIRD SERIES, No. XI.—JULY, 1857.

HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. VIII.

(Continued from page 195.)

Members for the County and Borough of Radnor since 1820.
Communicated by JOHN JONES, Esq., Cefnfaes.

<i>Session.</i>	<i>County.</i>	<i>Borough.</i>
1826.	Walter Wilkins, Esq.	Richard Price, Esq.
1828.	On death of W. Wilkins, Thomas Frankland Lewis was returned.	
1830.	Thomas Frankland Lewis, Esq.	Richard Price, Esq.
1832.	Right Hon. Thos. Frankland Lewis.	Richard Price, Esq.
1834.	Right Hon. Thos. Frankland Lewis resigned on being appointed Chief Commissioner of the New Poor Law, and was succeeded by Walter Wilkins, Esq., grandson of Walter Wilkins, the former member.	
1835.	Walter Wilkins, Esq.	Richard Price, Esq.
1837.	Walter Wilkins, Esq.	Richard Price, Esq.
1840.	On the death of Walter Wilkins, Esq., Sir John Benn Walsh Bart., succeeded.	
1841.	Sir John Benn Walsh, Bart.	Richard Price, Esq.
1847.	Sir John Benn Walsh, Bart.	Right Hon. Sir Thomas Frankland Lewis, Bart.
1852.	Sir John Benn Walsh, Bart.	Right Hon. Sir T. F. Lewis, Bart.
1855.		Right Hon. Sir T. F. Lewis, Bart., died, who was succeeded by his son Sir George Cornwall Lewis, Bart., and, on his being appointed Chancellor of the Exchequer, was again returned.
1857.	Sir John Benn Walsh, Bart.	Right Hon. Sir George Cornwall Lewis, Bart.

A List of the Names of Manors in the County of Radnor as they at present exist, together with those of their Proprietors.

<i>Manors.</i>	<i>Proprietors.</i>	<i>Manors.</i>	<i>Proprietors.</i>
Radnor Foreign	Bailiff and Burgesses of New Radnor	Golon	J. Chas. Severne, Esq.
Radnor Forest .	T. Frankland Lewis, Esq.	Boughrood	Francis Fowke, Esq.
Downton		Llanstephan...	Francis Fowke, Esq.
Newcastle	Crown	Clasbury.....	Colonel Wood
Bilmore, <i>alias</i>		Cefn-y-llys....	
Stanner		Llanweny	T. Frankland Lewis, Esq.
Evanjobb	Earl of Oxford	Ismynydd	
Barland and		Trewern	Sir Benj. Walsh, Bart.
Burrfa		Coed Swydd...	The same
Stanage	Charles Rogers, Esq.	Y Gre	Crown
Norton ¹	Earl of Oxford	Rhiwarallt	Crown
Badland	Earl of Oxford	Rhoslyn.....	Crown
Blaiddfa	Richard Price, Esq.	Iscoed.....	Crown
Kinnarton	Rev. John Rogers, Clerk	Cwmdaiddwr	
Gladestry	Crown	Grange ²	Robert Peele, Esq.
Upper Elfael ..	Trustees of Boughrood Charity	Ismynydd	Walter Wilkins, Esq.
Clascwm.....	Percival Lewis, Esq.	Clas Garmon or	Bishop of St. David's.
		Sant Harmon ³	Perc. Lewis, Esq., Lessee
		Michaelchurch.	Wm. Trumper, Esq.

Forests, &c.

The county of Radnor contains three forests, viz., the forest of Cnwclâs, the forest of Blaiddfa, and the forest of Radnor. Some add a fourth, viz., Colwyn Forest.

By an inquisition of the forest of Radnor taken on the third day of October, 1564, in the sixth year of the reign of Queen Elizabeth, before Robert Davies, James Price, and Edward Price, Esquires, by the corporal oaths of Stephen Howell, Clement Donne, David ab Rhys ab Evan, Arthur James ab Evan, William ab Watkin Dafydd, David ab Howell, Rhys ab Meredith ab Rhys, Meredith ab Owen, Lewis ab Evan, John Evan Rhys, Howel Evan ab Rhys, Howel ab Evan ab Philip, it appears, that it then consisted of 3000 acres, of which 2000 were heath, foggy and moorish grounds, 800 were lanes, roots, and bushes of small orls and thorns, and 200 acres fit for pasturage; that the yearly rent was nineteen pounds; that it extended in length about three miles, viz., from Maes Moelyn to Sarnau Cerrig, and one mile and a half in

¹ The only customary manor in the county.

² A crown rent of £6 paid to his majesty's auditor.

³ A court baron for holding pleas to the amount of £2, but now discontinued.

breadth, viz., from Quarrel Rhys ab Dafydd to Stalbaig; that the forest of Radnor was granted by King Henry VIII. to William Abbot, Esq., for his natural life, under whom Stephen Vaughan was farmer of the said forest; that the inhabitants of the parishes of New Radnor, Old Radnor, Cascob, Blaiddfa, Llanfihangel Rhydieithon, Llandegla, Llanfihangel Nantmoylen, had right to common of pasture thereon, paying for every beast and cattle, 2d., for every score of sheep, 3d., called chenil, or cwmdogaeth.

Originally Radnor Forest was a boundened forest; that is, if any man or beast entered the said forest without leave, the former was to lose a limb, and the latter to be forfeited, unless a heavy ransom were paid, and other grievous exactions submitted to. These acts of oppression were exercised with unprincipled severity, and instances are recorded of the cattle of the parishioners having been driven within the limits of the forest by the foresters, in order that the said cattle might be forfeited, or a large fine paid for their ransom. A petition complaining of these grievances was presented to Queen Elizabeth, in remedy whereof, a decree of the Court of Exchequer was passed in the fifteenth year of her reign, (1573,) which confirmed the right of the inhabitants of the seven parishes aforementioned, and established a new rate of payment, viz., for every beast or cattle above the age of yearling, 6d.; for yearlings, 2d. each; for every score of sheep, 2d.; for every calf under the age of yearling, and yet grazing, 2d.; for every foal and filly under a year old, and grazing, 4d.; and for every score of lambs grazing 8d.; but for mere sucklings of either, nothing. All strayers to be proclaimed at the parish church, and to be restored to the owners, upon making reasonable satisfaction for their trespass and keep. By this comprehensive and liberal decree, every possible complaint had its appropriate remedy, and every dispute that could have arisen its final adjustment.

A Catalogue or Inventory of Crown Lands in the County of Radnor, specifying the Premises, Names of Tenants, Gross Annual Rent, number of Years in Arrear, &c.

Tenants' Names.	Names of Premises.	Gross Annual Rent.			Years in Arrear, Geo. III.
		£	s.	d.	
James Watt, Esq.	Gladestry Mill ⁴	0	18	4	12 yrs.
Evan Stephens, Gent..	Rhayader Mill	0	17	4	1 "
Rev. J. W. Davies....	Cnwclás Mill ⁵	1	2	0	3 "
Richard Austin, Esq..	Clôs Mawr in Gladestry	1	0	0	24 "
Mrs. Baskerville.....	Ceîn-y-gaer Mill	0	15	0	13 "
Richard Biddle, Gent.	Melyn Hothnant	0	3	4	1 "
Walter Wilkins, Esq..	Mill in Yamynydd	0	3	4	4 "
Marma. Gwynne, Esq.	Aberedw Mill.....	0	13	4	16 "
J. C. Severn, Esq.....	Knill Rectory Stipend	0	3	0	5 "
Robert Peele, Esq....	Grange Cwmduddwr	6	0	0	3 "
	Tenths of the said Grange	0	2	6	
The same.....	Land, &c., in Llansantfrede.....	0	6	8	
Dean of Windsor	Messuage and Garden in Llanhir....	0	3	4	9 "
Earl of Oxford	Ackwood and Cwmbergwynne.....	3	0	0	
The same.....	Northwood and Harleighwood.....	8	0	0	
Dukes of Chandois...	Agistment of Radnor Park ⁶	3	6	8	13 "
Richard Austin, Esq..	Cow Mead ⁷	0	12	0	17 "
Edward Lewis, Esq., or Duke of Chandois..	Lleyfield Land, <i>et alibi</i> ⁸	1	11	0	13 "
Stephen ab Howell ...	Pluck Park	0	0	6	24 "
Thomas Lewis, <i>alias</i> Edward Lewis, Esq. }	Lady's Field	0	12	0	24 "
— Lewis, Esq.	Radnor Forest	11	0	0	6 "
Cymortha	Gladestry Horn-hield	7	15	0½	2 "
Griffith Jones	Escheat Land in Gladestry	1	0	0	24 "
Præpositus.....	Rents of Assize in ditto	2	16	8	
Dean of Windsor	Heriots of Presthend	10	0	0	
Bailiff	Bailiff of the Tolls of ditto.....	4	1	0	24 "
Bailiff	Bailiff of Presthend	6	9	0	4 "
Præpositus.....	Rhistlin, <i>alias</i> Rhosilyn	7	7	11½	
Præpositus.....	Uwchcoed	7	14	11½	1 "
Rev. J. W. Parsons...	Land about Pen-y-bont ⁹	0	7	8	
Præpositus.....	Bryn-y-bont	7	14	11½	
Dean of Windsor	Land in Rhayader, and Tolls ¹	3	6	8	
Præpositus.....	Rhayader	4	19	8	
Præpositus.....	Cwmduddwr	4	16	8	
Richard Wright, Esq.	Lord's Land in Knighton ²	0	7	4	2 "
Bailiff	Cnwclás	5	6	4½	2 "
Sir Benj. Walsh, Bart.	40 acres of Land near Swydd-yr-allt ³	0	15	0	4 "
Præpositus.....	Swydd-yr-Allt	11	6	5½	2 "
Præpositus.....	Swydd-y-Grê	23	10	2½	
Præpositus.....	Swydd-Wynogion	10	6	8½	
Bailiff	Knighton Borough	8	4	4½	

⁴ The same rent reserved in the grant made by Charles I. to Eden, Scriven, and others.

⁵ Ditto.

⁶ Granted in fee to Young and Favell; purchased by Pl. Lewis, Esq.

⁷ In Austin's lease.

⁸ Granted in fee to Young and Favell; purchased by Pl. Lewis, Esq.

⁹ Same rent reserved in grant of Charles I. to Eden, &c.

¹ In Dean of Windsor's lease.

² Same rent reserved in the grant of Charles I.

³ Ditto.

Earl of Oxford	Tolls of Knighton ⁴	3	6	8½	
Robert Davies, <i>et alii</i> ..	Rents of Assize in Presteigne	0	3	4½	24 yrs.
Mr. John Cooke	ditto ditto	0	4	1½	4 "
Mr. Edward Price.....	ditto ditto	0	19	10	
Mr. Ezekiel Palfrey ..	Land, and a Tenement in Llanddewi	0	6	8	
Richard Austin, Esq. .	Site of Radnor Castle	0	1	0	
Richard Austin, Esq. .	Land in Clascwm named Allivies....	0	3	8	
Edward Allen, Esq. .	2 Sheds in Knighton Borough.....	0	0	6	
Edward Burton, Esq. .	A Close on Cefn y gaer hill	0	2	6	
Louisa Price	Tenement in Presteigne.....	0	0	2	
Duke of Chandols....	ditto ditto	0	2	0	
Jno. Hancock, <i>et alii</i> ..	ditto Ave Mary Lane, Presteigne	0	0	3½	
— Clarke	ditto in Presteigne.....	0	0	1½	
Evan Meredith, Esq. .	ditto ditto				
Earl of Powis	ditto ditto				
Dean of Windsor	Lead Mines, &c., within Cantref				
	Moelynaidd	0	10	0	
The same	Whittersey Land in Cnwclás Borough	0	6	8	
The same	Lord's Mead in Cnwclás	0	3	4	
The same	Weretissa Land	0	0	6	
The same	Site of Cnwclás Castle.....	0	0	8	
The same	4 acres of Land named Bronyrhiw-				
	gwydd, and Llwyney Goodin	0	0	6	
The same	2 parcels of concealed Land named				
	Wyrgloddgam, and Black Mead ..	0	3	8	
The same	Herbage of Cnwclás Forest	0	13	4	
The same	2 parcels of concealed Land in Knighton	0	2	0	

The following are the extracts from *Domesday Book* concerning the district of Radnor:—

In Hezetre Hundred.

Rex ten. Radenore. Harald.
Com. ten. Ibi 15 Hidæ. Wastæ
sunt 7 fueſ. Tſa e. 30 Car. Hugo
Lane dicit q^d Wilſs Com. hanc
Tſam ſibi dedit q^{do} dedit ei Tſam
Turchil antecessoris ſui.

In Hezetre Hund.

Osbernus fil. Ricardi ten. 7
tenuit Bradelege de 1 Hida 7
Tittlege de 3 Hidis 7 Bruntune
de 1 Hida 7 Chenille de 2 Hid.
7 Hercope de Dimid Hida 7
Hertune de 3 Hid 7 Hech de 1
Hida 7 Clutertune de 2 Hid. 7
Querentune de 1 Hida 7 Discote
de 3 Hid. 7 Cascope de dimid.
Hid. In his 11 $\overline{\text{M}}$ est Terra 36

In the Hundred of Hezetre.

The king holds Radnor. Earl
Harold did hold it. It contains
fifteen hides, which are and were
waste grounds. In this land are
thirty carucates. Hugh Lasne
saith, that Earl William gave this
land to him, when he gave him
the land of Turchil his predecessor.

In the Hundred of Hezetre.

Osbern, the son of Richard,
holdeth and did hold in Bradley
one hide, in Titley three hides, in
Brampton one hide, in Knill two
hides, in Hercope (or Herrock)
half of a hide, in Harton three
hides, in Hech one hide, in Dis-
coyd three hides, in Cascob half
of a hide, in Clatterbrook two
hides, in Querentune (or Kinner-

⁴ In lease granted by James II., 1686, to Francis Haynes of Worcester, the same rent is £13 Os. 8d.

Car. sed wasta fuit 7 est Nunq, geldavit. Jacet in Marcha de Wallis.

In Lenteurd Hund. Sciropscire.

Isdem Osbernus ten. Staneg. Ibi 6 Hidæ. T̃ra e. 15 Caruc. Wasta fuit 7 est. Ibi 3 Hidæ.

Isdem Osbern. ten. Cascop 7 tenuit. Ibi dimid. Hid. T̃ra e. 2 Caruc. Wasta fuit 7 est. Ibi Silva 7 una Hida.

In Hezetre Hund.

Radulphus de Mortemer ten. in Pelelei 2 Hid. In Ortune 2 Hid. In Mildetune 3 Hid. In Westune 2 Hid. In tot. 9 Hidæ sunt wastæ in Marcha de Wales. T̃ra ē 18 Car. Septē ̄ fuer. 7 qnq, tainai tenuerunt.

In Hezetre Hund.

Rad. de Mort. ten. Duntune 7 Oidelard de eo. Ælmar 7 Ulchet tenuer. pr. 2 ̄ 7 poter. ire quo voleb. Ibi 4 Hidæ. Duæ ex his non geldabant. In dnio sunt 2 Car. 7 3 villa. 7 3 bord. cum. dimid Car. Ibi 6 servi 7 piscat. Silva dimid 6 in lē 7 5 q. lat. Ibi sunt duæ Haia. Valf. 30 sol. Hanc t̃ram ded. W. com. Turstino Flandrensi.

ton) one hide. The land of these eleven manors contains 36 carucates. It was and is at present waste. It is situated in the Marches of Wales, and was never assessed.

In Leintwardine Hundred, Shropshire.

Thesaid Osbern holdeth Staneg, consisting of six hides. The carucates are fifteen. Three hides were and are at present waste grounds.

Thesaid Osbern holdeth Cascop, and did hold it, containing one-half of a hide; two carucates of which were and are at present waste. It contains also a wood, and one hide.

In the Hundred of Hezetre.

Ralph Mortimer holdeth in Pilleth (or Bilmore) two hides, in Norton two hides, in Milton three hides, in Weston two hides. These nine hides are waste grounds in the Marches of Wales. They contained eighteen carucates of land, and comprised seven manors, or lordships, occupied by five officers, servants, or tenants.

In the Hundred of Hezetre.

Ralph Mortimer holdeth Downton and Oidelard under him. Elmar and Ulchet did hold it by two manors, or lordships, and will be free to go whithersoever they please. It contained four hides. Two of these are exempt from paying taxes. In demesne are two carucates, and three villani, and three bordarii, with half a carucate. There are six servants and fishermen. Half of a wood, extending six miles in length, and five in breadth. There are two parks. The whole is valued at thirty shillings per annum. This property was given by Earl William to Turstin of Flanders.

CHAPTER VI.

PAROCHIAL ANTIQUITIES.

1.—*Hundred of Radnor.—Cascob.*

The usual explanation of this word, viz., Cae-yr-esgob, the Bishop's Meadow, is, in our judgment, inadmissible; because it is neither descriptive of the situation of the place, as all Welsh names of parishes are, excepting those which begin with *Llan*; nor singularly appropriate, since any other lands may have been episcopal, as well as this; and especially, because the contraction of Cae-yr-esgob into Cascob militates against the idiom of the Welsh language. In *Domesday Book* it is called Cascope. Attention to this orthograpy of the word would have led to its true etymology, viz.,—Cas, a fortress, and Cope, an eminence. The justness of this etymology is confirmed by tradition, which reports that a small fortification of earth formerly stood on the summit upon which the church is erected; or, perhaps, the name Cascob might mean the eminence impending over the brook Cas, which runs through the parish, and discharges itself into the river Lug.

This parish is situated partly within the liberties of New Radnor, and partly in the townships of Litton and Cascob, in the hundred of Wigmore, in the county of Hereford, and contains the townships of Cascob, and Litton and Cascob; the former township being in the county of Radnor, and the latter, with the remaining part of the township of Cascob, being an insulated portion of the county of Hereford. At the time of compiling *Domesday*, it was situated, at least a part of it, in the hundred of Hezetree, in the county of Hereford; and the land mentioned consisted of half of a hide, belonging to Osbern, the son of Richard.

The portion comprehended within the liberties of New Radnor is by far the most considerable part of the parish, being five-sixths of the whole, and is called the township of Cascob. The assessment of its poor-rates, and the

land-tax, are kept and paid distinct from the portion in the townships of Litton and Cascob, which is denominated Wigmore land, and formerly belonged to Mortimer, Earl of Marche. The money raised by the parish rates for this part in 1803, was £39 18s. 11d., at 3s. 4d. in the pound. In these rates, this last is associated with the remainder of the township, which is comprehended in the parish of Presteigne.

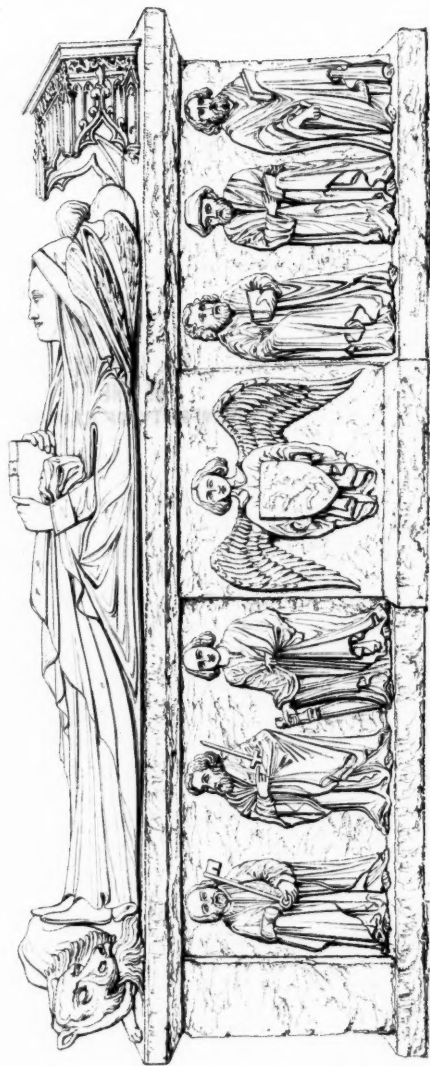
The township of Cascob consists of two manors, viz., Achwood and Cwmgerwyn, formerly a part of the Marches of Wales, but now belonging to the king, being specifically reserved to the crown in the charter granted to the borough of New Radnor. These manors were holden by lease, for many years, by the Earl of Oxford, and his ancestors. An Act of Parliament was passed in the fifty-third year of George III., (A.D. 1813,) for inclosing the common and waste lands in this township.

The portion of the parish in the townships of Litton and Cascob is on the north-east side, and contains by estimation about five hundred acres of land, whereof about two-fifths are inclosed, and the remainder is an open common, called Lanfawr. The whole of this township, consisting of probably twelve hundred acres, is an insulated part of the county of Hereford, being bounded on all sides by the county of Radnor. The money raised by the parish rates for this part, in 1803, was £45 5s. 4d., at 4s. 6d. in the pound. The manor is part of that of Stepleton, and belongs to the Earl of Oxford.

The principal landed proprietors in the parish are John Whitaker, Esq., who served the office of High Sheriff for the county of Radnor in the year 1809; and Hugh Stephens, Esq., who was High Sheriff for the same county in 1818.

(To be continued.)

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS



*Tomb of St. Gwene
at Dinan. Brittany*

A. Le Beau del.

J. H. Deane sc.

THE TOMB OF STE. NONNE, AT DIRINON, IN
BRITANNY.

THE Tomb of Ste. Nonne is one of the most beautiful, as well as remarkable, sepulchral monuments in Lower Brittany; it is also one of the least known, and consequently least noticed. By a Cambro-Briton it will be regarded as the most interesting.

It is to be found at Dirinon, said to mean "Land of Ste. Nonne," a small and miserable bourg, situated about two leagues (five miles) from the pretty little town and port of Landerneau, near Brest, in the department of Finistère. It lies at a short distance to the right of the *grande route* leading from Brest, through Landerneau, to Le Faon, Chateaulin and Quimper. The lofty and elegant steeple and spire of Dirinon are visible from all parts of the surrounding country, and at the time of our visit were rendered yet more conspicuous from the latter having lost its point in a thunder storm. The church of Dirinon, an elegant structure of the end of the sixteenth, and commencement of the seventeenth century, is remarkable for the wooden vaultings of its roof, glittering in gold and paint, and covered with numerous figures of apostles, saints, bishops and kings, and framed Latin inscriptions, taken principally from the Old Testament. In the apse is a carved image of Ste. Nonne, the patron of the commune. Curiously carved cornices are carried along the nave, and some other parts of the church, exhibiting many grotesque figures playing on different musical instruments. Gurgoyles stretch out at intervals, and the general effect is good. All these ornamentations are rather common in Finisterian churches and chapels of the sixteenth and seventeenth centuries. The carvings are in general very well executed, and, not unfrequently, represent agricultural and domestic subjects.

In the church-yard is the Reliquaire, or Sepulchral Chapel of Ste. Nonne, of the same date as the church. It is large, and, besides some grotesquely carved cornices,

we see three tie-beams, terminating at each extremity in enormous dragons' jaws. Here is the tomb, a sarcophagus rising from the centre of the floor; on the level top lies the recumbent figure of a female, holding a clasped book pressed to her bosom. A veil covers the upper part of the head, falling back gracefully over the shoulders and down to the heels. It is also brought round the bosom, but opens at the knees. The feet rest on a dragon vomiting flames, in whose loins has been sacrilegiously bored a candle socket, overflowing with congealed tallow, after the old vestry room fashion on our own side of the water in days of yore. The pillow, or cushion, whereon reposes the head of the saint, is supported on each side by a half reclined angel, and a delicate canopy, or dais, surmounts the whole. The entire figure is beautifully chiselled, and cannot, we think, be later than the fifteenth century. Thus it would be older than either the church or the chapel. On each side face of the sarcophagus are sculptured six apostles, in two compartments, or panels, separated from each other by an angel holding an escutcheon, but so covered with Prussian blue as effectually to hide all armorial bearings, if any such ever existed. Each end face of the sarcophagus exhibits a similar angel. Both the angels and the apostles, in comparison with the recumbent statue, are rudely sculptured, and would seem not to have originally belonged to it. On adjourning to the contiguous cabaret for our usual *demi-chopine de vin*, and to obtain some information respecting the "personality" of the statue, our suspicions as to the originality of the sarcophagus were confirmed. The grandmother of the house, and an octogenarian who was sipping his "modicum," informed us that, during the great Revolution, the tomb was pulled down, the statue only escaping. In more tranquil times the tomb was re-erected, and then, probably, the remains of some other sarcophagus were collected for the purpose. Both our informants recollected the sacrilege and the restoration. From them, too, we learnt, to our no small surprise and perplexity, that the figure represented Ste.

Nonne, the patron of the commune, and the mother of St. Divy, or David.

We had never before heard of a *Breton* Ste. Nonne, for not one of the many oracles whom we had read, hagiographer, historian, or topographer, spoke of this remarkable monument. Indeed, at the present moment, we know but two books in which mention is made of it,—the new edition of Ogée's *Dictionary*, and the magnificent work of Taylor and Nodier, *L'Ancienne France*, whence our drawing of the tomb is borrowed. Neither of these were published at the time of our visit.

Not far from the bourg, and towards Daonlas, is the stone which served as cushion to the Sainte Mère, when delivered of her son St. Divy; another stone whereon she knelt when performing her penitences, and on which appears the impression of her knees; and the miraculous fountain in which the new-born infant was baptized. This information we also gathered from our friends at the cabaret, and on a subsequent day we visited these relics. The stones, as may be supposed, are not worth the pilgrimage, and we were equally disappointed as to the fountain. It is a miserable little spring, half dry, (in the month of July,) and half full of "panshords," to use a school-boy phrase—a very sorry "source" in a land of "living waters."

There is also in the commune, and about a mile from the church, a small chapel dedicated to St. Divy, whither we likewise pilgrimized on the day of the saint's fête, or "pardon," (the 26th July, and not the 1st March,) but neither chapel nor pardon repaid us our trouble. This chapel must not be confounded with the chapel or church of St. Divy (la Forêt), on the opposite side of the valley of the Elorn, and of which we shall speak hereafter.

The *Dictionnaire d'Ogée*, in speaking of Dirinon, tells us that

"The relics of the Sainte (Nonne) are inclosed in a silver Reliquaire, in form of a chapel, in the style of the 16th century. The chapel is said to have been originally the Parish Church, which at first they wished to erect at Gorre-Lan-Urvan,

but the walls were miraculously pulled down as fast as they were built up, whereupon a stone was placed in a cart drawn by oxen, which halted where the chapel now is. The stone is still shown there. Annually, on the Eve of the Pardon, a light which seems borne by nobody, appears going from the Church to the Chapel of St Divy, and returns almost immediately, accompanied by another light, which soon afterwards returns alone to the place whence it came."

We must not omit mentioning that, at the back of our cabaret, and bordering the church-yard, there rises a low half conical mound, or large circumference, and bristling with isolated blocks of granite. Any one tinged with Druido-mania would ascribe to it an artificial origin. It is at least probable that it might have been resorted to as a sacred spot, which would be a reason, moreover, for the erection of the Christian edifice there. Dirinon itself stands on commanding ground; and this additional elevation, lifting us up above all surrounding objects, opens out upon such a panorama as even Brittany rarely presents. Ogée calls these blocks "*Les rochers de Quillien.*"

Let the pilgrim return to Landerneau, not by the way he came, but by the valley of Raouzle, which he has just been overlooking, with the great mill-pond, the little tower of St. Aubin, the only remains of the chapel of that name, and now the chimney of a blacksmith's forge, and under the Cyclopean rocks which border the gorge at the bottom of the valley opening out upon the Elorn.

On the opposite crest of the valley of the Elorn, and nearly in a line with Dirinon, lies the little bourg of St. Divy, to which we have joined the additional title of "*la Forest,*" in order to distinguish it from the chapel of St. Divy, Dirinon. It is not more than two leagues from Landerneau, a little to the right of the road from that place to Brest. Its church is principally remarkable for the pictorial legend of Ste. Nonne, and St. Divy, painted on the wainscotted vaulting of the choir and apse. This curious scene-painting is dated 1676, and though, in parts, somewhat damaged, is in pretty good general

condition. The "tableau" is divided into six compartments, which, from their height above the floor, there is some difficulty in interpreting. Each compartment has its written legend, and, although we paid two visits, we found it impossible to decipher more than a few detached portions. We should have said two legends each, for there is one, the uppermost, in Latin, of which we could only decipher a single word here and there; the other in French, and much more legible, as being much lower than that in Latin. In our distress we referred to a gentleman whose acquaintance we had made after our first visit, and he very kindly furnished us with a copy of all the legends, which he had been at the pains of deciphering as well as he could, with the aid of a long ladder, with what labour and inconvenience may be readily conceived. Unhappily our poor friend, whose head was a little eccentric, wrote so miserable a hand, that our task in deciphering his copy was almost equal to his own in making it. As regards the Latin inscriptions, we fear that it will be impossible to correct them, for it is evident that they are incorrect; but the French legends will be found pretty exact. We have no doubt that our friend had originally been perfectly conversant with the Latin language; but in early life he had been confined for some years in a lunatic asylum, and although sufficiently re-established to manage his own affairs, his eccentricities never quitted him. He possessed property to some amount, but lived like a hermit, in a small cottage, much dilapidated, and surrounded by a very large garden. He received no one but his washerwoman, made his own bed, was his own cook, &c., &c. He kept a quadruped, moreover, which he called a horse, in his garden, which was full of fruit, which he would not sell or give away, and which he could not eat. His only "hobby" was the archæology of Lower Brittany, of which he knew more than any other person whom we met with in our promenade. We feel some pride in adding that to us he was particularly obliging, communicating his books, his maps, and his information, receiving us in his cottage,

and loading us with fruit. He died some years ago of apoplexy, and with him we lost the only means of acquiring *further* local information respecting Lower Brittany. Unfortunately it is not the custom of the local publications to reply to any questions. The impossibility of obtaining archæological information without a personal visit seems to be insuperable, or we might have given a better version:—

COPY (TRANSLATED).

Month of August, 1836.—Chapelle de St. Divi.

First Tableau on the left.—The saint seated on a mountain, preaches to the multitude of auditors. The figures are well grouped. Inscription on the upper part,—“Dum predicat incredulis, humus tunc colli similis surgit quod prius humile, ac error evanuit.” Inscription at bottom, half covered by a plant,—“The earth rises underneath his feet mountain whilst he preaches in the Pelagians, and an angel descended as David preached.”

Second Tableau.—St. Divi on his death-bed. Figures of the bystanders and of the saint remarkable. Upper inscription,—“Esto præsens de sole [solo]: in agone salutem fert Pastor bono nostro.” Lower inscription,—“God forewarns St. Divi of his death, which happened in the 107th year of his age.”

Third Tableau.—Representing a chase—hunting. On the top,—“S. David vulgo d¹ ab angelo predictus terdenis priusquam nascitur annis.” At the bottom,—“The angel appeared to Xanthus, King of Valles, father of Monsieur St. Divi, and announces to him that on the morrow, whilst hunting, he would meet with a stag, a fish, and a swarm of bees, which would prognosticate the sanctity of St. Divi his son; the stag prognosticates his zeal, the bee his wisdom, and the fish his austerity.”

Fourth Tableau.—On the top,—“Eodem tempore sanctum Patricum angeli jussu rhosinam vallem demittit tandem [usque ad] hiberniam linquens David Meneuiam.” At the bottom,—“Saint Patrick is instructed by an angel to quit the very agreeable valley reserved for Monsieur St. Divi, who would not

¹ The blank purposely left here contains only a small *d* in our friend's MS.; but it ought to be filled up with the word *Divi*, according to the analogy of the rest of the MS. There is also authority for this from a passage in Ricemarch's *Life of the Saint*, in the *Acta Sanctorum* of the Bollandists, viz.: “David, vulgus autem Devi clamat.”

be born till thirty years after that time, and pass into Hibernia to be the apostle there, and to embark at Port Mavigan. He raises up Runither, whom he takes with him. This tableau represents St. Divi [Patrick], followed by his acolytes, raising up Runither."

Fifth Tableau.—On the top,—“Gignit Xantus rex Stum. David de beatâ Nonita et tempore conceptionis duo grandes lapides apparuerunt demum” [at the required moment?] At the bottom,—“Xantus, King of Cornouailles, now Valles, in England, whilst hunting, meets Ste. Nonne, [and] begets his son St. Divi between two rocks, which miraculously appear; the stones softens under the elbows of Ste. Nonne, whilst being delivered of her son St. Divi.”

Sixth Tableau.—At the bottom,—“Helve, Bishop of Menevia, baptizes St. Divi. Morus, a blind man, and godfather of the saint, receives his sight on washing his eyes with the water of the new fountain. St. Divi, whilst a scholar, restores sight to his master Paulinus by the sign of the cross.” On the top,—“Puer hic quâ baptisatur aquâ cæco more lumen datur oculos qui respersit 1676.”²

We are glad to be able to refer to the opinion of a much more competent judge than ourselves, as expressed in the *Bulletin Archéologique de l'Association Bretonne*, ii. pp. 65, 66.

The British and Irish emigrants and missionaries who, during the fifth, sixth, seventh and eighth centuries introduced Christianity into Armorica, naturally carried along with them their own national traditions and legends, as well civil as religious.

It is our wish, in the present observations, however, to confine ourselves to the *religious* traditions and legends, and more particularly to those which relate to the holy personages of the parent country, to whom the honour of being venerated as *patron saints* was first awarded.

The earliest of these patron saints would of course be taken from the *British Church*, for, in the commencement there could be no *native* claimants. As the first generation of missionaries wore away, and was succeeded by other “labourers in the vineyard” from the parent stock,

² Members will be able to correct some of the errors in the orthography of places, which seem to have been made by the original painters of the above legends, *ex. gr.* Valles for Galles, or Wales, &c.

and as the growing wants of a thriving population required a larger number of places of worship, the names of the holy men who had been the first to preach the Gospel in the new country would be introduced into the list, beside those of the fathers of the mother church. This would continue with increasing exceptions in favour of native titulars, until the flood of immigration had abated, and, ultimately, ceased altogether.

As the memory of these early patron saints became obsolete, or as some more recent title to the veneration and affection of the people presented itself, a change of names would sometimes take place. In course of time, too, the *origin* of the patron saint—and even that of the stock whence the new country had derived its Christianity and Christian population—would be overlooked, if not forgotten, by the mass of the community, and thus many a foreign patron would become “naturalized,” and by those means acquire what may be termed an “indigenous” right.

The *legends*—almost all of them strongly dramatized—and more especially the *mysteries*, or *miracle plays*, would greatly contribute to this “naturalization;” for the people could not but feel much less interest in a “stranger hero,” whether saint or layman, than in one born of themselves. Thus not only the *actor*, but the *scene of action*, would be brought *home*, either altogether or in part, and the original version be qualified so as to make it accord with present demands.

This is the simple history, not only of the Buhez-Santez-Nonn, and of her son St. David, but probably of many another holy legend and tradition, “indigenized” after the same process.

The only other locality that we know of, possessing any relation to St David beyond the mere title, is *Loguivy-Plougras*—or, as the people of the country called it to us, *Plouguivy*—a place which we stumbled upon when on a march from Callac to Le Ponthou, in order to make a pilgrimage to St. Emilien, or Millon, a chapel belonging to Loguivy-Plougras, and not half a mile from it. This chapel is one of the hidden gems—sadly neglected—of the Côtes du Nord. It is so beautiful that we dare not,

on this occasion, say further than that we were more than compensated for the numerous misadventures of that "day in the hills." The sexton of the chapel informed us that Loguivy is under the patronage of *St. David*, and moreover possesses some of his *relics*. But we could obtain no other information. Thus *Loguivy* would seem to be a corruption of "*Locus-Divy*," and *Ploudivy* would be "*People of Divy*."³ We made a hasty halt to look at the church of Loguivy, a low and insignificant modern structure. The reliquaire, however, is curious; its form is that of a carpenter's square, the arm of which forms the ossuary, and the stem the sepulchral chapel. Both the façades are in open arcade, or balustrade, whose columns or short pillars are Egyptian, a style which we have frequently remarked in Lower Brittany, and which seems peculiar to that country.

There is another Loguivy in the Côtes du Nord, very near Lannion, and thence called Loguivy-les-Lannions; but we know nothing of it.

The commune of St. Yvi, near Quimper, is also under the invocation of St. Divi, but we do not know of any legend or tradition attached to it. We have only the following note:—"At about a league and a half (from Quimper), and adjoining the road to Quimperlé are the remains of a small chapel. The little portal and a two-light window, with a quatrefoil to fill up the head, are pretty, and apparently of the fourteenth century. At three leagues we reached St. Yvi, or Yvry, or Yir, for by these and even more names does it seem to be designated. The church is of the seventeenth century; the tower, an elegant Finistère steeple, dates 1724. The patron saint is styled 'St. Yir' at the foot of his statue, although the distance post says 'St. Divy,' which is probably correct. There is a very remarkable St. Michael and the Devil. The carver was doubtless a classical scholar, for he gives the monster three heads, and we know not how many legs; and St. Michael is very much à la Minerva. The reli-

³ Parish of Divy(?)—ED. ARCH. CAMB.

quaire is a small but handsome structure, with a Gothic colonnade. Two fine yew trees improve the picture. This tree is not a frequent church or church-yard accompaniment either in Brittany or France, although so general in England and Wales. We did not halt to inquire for M. de Fréminville's inclined dolmen."

Besides the above places there is a chapel of St. David at Quimperlé, on the crest of the hill overlooking the town, and commanding a fine view of the beautiful valley of the Ellé.

There may be other places in Lower Brittany under the patronage of St. David, but the above are all we have discovered. It is scarcely supposable that no legend or tradition should exist in any of these localities; but the difficulty of procuring information, otherwise than by a visit in person, seems, according to our experience, insurmountable.

We may observe, by the way, that the legendary inscriptions above described, which accompany the paintings at St. Divi, do not seem to have been derived from the Buhez-Santez-Nonn, but from some Cambrian legend, apparently that by Ricemarch, to be found in the *Acta Sanctorum* of the Bollandists, under the 1st March. That volume is not within our reach. The name *Xantus* does not exist in the Buhez; the king is there named *Kerdicus*. In the Buhez, too, although the names of places are Welsh, they are localized in Lower Brittany. The Abbé Sionnet who published the translation of the MS. does not appear to have known the 'tableau' at St. Divy, for he makes no mention of it—neither does the *Dictionnaire d'Ogée*.*

R. PERROTT.

* The form of Buhez (*Breton*) for Buchedd (*Cymraeg*) seems odd to a Welsh reader; but Mr. Perrott has had the kindness to send the following authority for it from the *Breton Dictionary* of the learned Dom. Peltier:—"Buhez et Buheger—vie, tems, et durée de la vie. Davies écrit '*Buchedd*, vita, Armoricé *Buhedd*' c'est ici, si je ne me trompe, un composé de *Bew*, vif, et de *Hed*, longueur."—ED. ARCH. CAMB.

LETTERS OF EDWARD LHWYD.

(Continued from Vol. II., Second Series, p. 52.)

THROUGH the kindness of W. W. E. Wynne, Esq., M.P., we are enabled to continue the series of Edward Lhwyd's letters. The following is a list of those letters which have been already published, in various works, from this collection :—

In the <i>Cambrian Quarterly</i>	20
<i>Archæologia Cambrensis</i>	7

Besides these, there have been printed, not from Mr. Wynne's collection,

In the <i>Cambrian Register</i>	4
<i>Cambro-Briton</i>	4
<i>Archæologia Cambrensis</i>	1

There still remain in Mr. Wynne's collection 37 letters not yet published, commencing with those about to be given.

Although these letters treat of other subjects besides archæology properly so called, yet as they nearly all contain antiquarian information and observations of one kind or another, and as they are relics of one of the most eminent of Welsh antiquaries, they can hardly be deemed unacceptable to the members of our Association. We intend, therefore, to go on with the publication of these Letters, until we have finished the collection, which Mr. Wynne has entrusted to us for this purpose.

The following paper constitutes a circular letter addressed by Mr. Lhwyd to all his literary friends. It is frequently referred to in his correspondence; and it is of no small interest, because it shows what a comprehensive view he was able to take of the archæology and natural history of his own country; and, also, because it is only of very recent date that similar questionnaires have been issued by various European associations. It was to serve as a medium of collecting materials for his large work.

PAROCHIAL QUERIES

In Order to A Geographical Dictionary, & Natural History &c. of Wales, By the Undertaker Edward Lhwyd.

Having published some Proposals towards a Survey of Wales, and met with a sufficient Encouragem^t from the Gentry of the Country, & several others, Lovers of such Studies; to enable me (with God's Permission) to undertake it. I thought it necessary for the easier & more effectual Performance of so tedious a Task to print the following *Queries*; having good Grounds to hope the Gentry & Clergy (since they are pleased to afford me so generous an Allowance towards it) will also contribute their Assistance, as to Information, & the Use of their Manuscripts, Coins, & other Monuments of Antiquity: the Design being so extraordinary difficult without such Helps, & so easily improveable thereby. Nor w^d I have any imagine, that by publishing these *Queries* I design to spare myself the least Labour of travelling the Country, but on the contrary be assured, I shall either come myself, or send one of my Assistants into each Parish throughout Wales, & all those in Shropshire & Herefordshire where the Language & ancient Names of Places are still retained: & that with all the Speed, so particular a Survey will admit of. My Request therefore to such as are desirous of promoting the Work, is, That after each Query, they w^d please to write on the blank Paper (or elsewhere if Room be wanting) their Reports; confining themselves, unless the Subject shall require otherwise, to that Parish only where they inhabit; and distinguishing always betwixt Matter of Fact, Conjecture, & Tradition. Nor will any (I hope) omit such Informations as shall occur to their Thoughts, upon Presumption, they can be of little Use to the Undertaker, or the Publick, or because they have not Leisure to write down their Observations so regularly as they desire: Seeing that what we sometimes judge insignificant, may afterwards upon some Application unthought of, appear very useful; & that a regular & compleat Account of things is not here so much expected, as short Memorials, & some Directions in Order to a further Enquiry.

Queries in order to the Geography, and Antiquities of the Country.

First therefore Information is desired of the Name of the Parish; both according to the modern Pronunciation, & oldest Records; (w^{ch} w^d be also very convenient as to all other Places whatever) & whence 'tis thought to be derived. Also whether a Market Town, Town Corporate, or Village?

II. In what Comot or Hundred situate? How Bounded? Of what Extent, & what Number of Houses & Inhabitants? To what Saint is the Church dedicated, & whether a Parsonage Vicarage or both?

III. An Enumeration & brief Description of the Towns, Villages, Hamlets, Forts, Monasteries, Chappels of Ease, Free-schools, Hospitals, Bridges, & all other publick Buildings whatever within the Parish, whether ruinous or entire, or whose Names are only preserved: when & by whom founded, endowed or repaired?

IV. Sanctuaries or Places of Refuge; Places memorable for Battles, Births, or Interments of great Men, Parliaments, Councils, Synods &c.

V. Seats of the Gentry; with the Names and Quality of the present Proprietors, & their Arms & Descent.

VI. A Catalogue of the Barrows, or those artificial Mounts distinguished by the several Names of *Krigeu*, *Gorsedheu*, *Tommenydh*, *Beili*, &c. as also of Camps, & all old Entrenchments whatever.

VII. Roman Ways, Pavements, Stoves, or any Under-ground Works: Crosses, Beacons, & Stones pitched on End in a regular Order; such as *Meini hirion* in Caernarvonshire, *Karn Llechart* in Glamorgan, & *Buartt Arthur* in the County of Caermardhin: As also all those rude Stone Monuments distinguished by the several Names of *Bedh*, *Gwely*, *Karnedh*, *Kromlech*, *Lhéch yr Ast*, *Llech y Gawres*, *Llech y Wydhan*, *Koeten Arthur*, *Kistvaen*, *Preseb y Vuwch vrêch*, &c.

VIII. The old *Inscriptions* in the Parish, whether in the Church or elsewhere; a Collection of all being intended to the Time of King *Henry* the eighth.

IX. Old Arms, Urns, Lamps, Pateræ, Fibulæ, or any other Utensils; where & when discovered?

X. Coins, Amulets, Chains, Bracelets, Rings, Seals, &c. where & when found; and in whose Possession at present?

XI. Manuscripts: of what Subject and Language; in whose Hands; whether ancient or late Copies?

XII. The Names of the most remarkable Mountains, Rocks, Parks, Woods, Commons, Warrens, &c. together with such Names of any other Places not comprehended under these Queries, as seem so obscure as to be scarce, if at all intelligible; with brief Descriptions of them, & Conjectures of their Signification.

XIII. The Names of all the Rivers & Rivulets in the Parish; distinguishing always betwixt those that rise, or are discharged in it, & such as pass thro' it, or constitute its Bounds, together with their remarkable Cataracts, or Waterfalls where they afford any.

XIV. Names of the Lakes & remarkable Springs; & whether any thing be noted of them extraordinary.

XV. The Customs, & peculiar Games and Feasts among the Vulgar in the Parish, Hundred, County, or any Part of Wales: together with the Vulgar Errors & Traditions; parallel with those treated of by the learned & Judicious Author of *Pseudo-doxia Epidemica*.

XVI. What Words, Phrases, or Variation of Dialect in the Welsh, seems peculiar to any Part of the Country? What Names of Men & Women uncommon? And wherein doth the English of the Vulgar in Pembrokeshire & Gowerland differ from the western Counties &c. of England?

Queries towards the Natural History.

XVII. Whether the Parish be generally Corn-Ground or Pasture? Colour of the Soil? Very fertile, barren, or indifferent? Mountainous or Champion Ground? Woody, heathy, rocky, clay-ground, sandy, gravelly, &c.?

XVIII. The Sorts of Grain sown in the Parish, & the Composts used; with any useful Observations in Husbandry; & a Computation of the Number of Cattle & Horses it breeds; as also of the Sheep, Goats, Hogs, &c.

XIX. Of the State of Health: whether the Parish, Hundred or Comot be subject to any peculiar Diseases? What Number of ancient Men and Women; with their Years? Whether they seem to differ at all in their Diet from those that live elsewhere; and what Effects as to Health & Sickness are ascribed to the Air of the Place?

XX. Observations on the Stature & Complexion of the Inhabitants in general; with such Exceptions as occur. Instances of Strength or Activity of particular Men well attested, with all the Circumstances requisite. Antipathies of some Persons to several Sorts of Meat, Drink, &c.

XXI. Observations relating to Cattle, Horses, Sheep, or other Animals; as to their Magnitude, Shape, Colours, good or bad Qualities: the Diseases they are subject to, whether owing to Contagion, or the Unwholesomeness of their Pasture or Water? Also what Inconveniences they are liable to, the several Seasons of the Year, at Snowdon, Cader Idris, Plyn Lhymon, and the other *high* Mountains?

XXII. A Register of the Weather for the Space of One Year at least, kept by one or two in each County, w^d be of considerable Use: with on the Figures of Snow & Hail: The Time it generally begins to *Snow* on our highest Mountains, & when it desists; with any other curious Remarks about Meteors.

XXIII. Observations concerning Tides, Eddies, & Whirlpools; Form & Consistence of the Shore or Maritime Land, & the influence the Sea has upon it. What Tokens of Woods or Buildings gained by the Sea? Particularly whether Kaer Anrhod, Sarn Badrig, and Sarn y Bwch (in North Wales) be presumed to be Artificial or Natural; & if the former, what Evidence there is for it?

XXIV. An Account of the *subterraneous* or *diving Rivers*; & of such as are totally *absorbed*; or no where distinguishable afterwards; also of *sudden Eruptions* of Water, & *periodical Streams*. A Computation of the Number of Springs in the Parish. How near the Tops of the Hills are the highest *running Springs*: Or are there any in very even Plains remote from Hills? Any Fountains that ebb and flow? Waters that petrify or incrustate Wood Moss, Leaves, &c. Medicinal Springs, or Waters of an unusual Taste, Smell, or Colour, or remarkable for their Weight, or tinging the Stone or Earth whence they proceed?

XXV. Particular Information of all Places where there are any Caves, Mines, Coal-works, Quarries, Stone pits, Marlpits; or in short, where Labourers dig upon any Occasion whatever.

XXVI. If such Places afford any uncommon Oars, Earths, or other Minerals; Stones resembling Sea-Shells, Teeth, or other Bones of Fish; or Crabs-Claws, Corals, & Leaves of Plants; or in brief any Stones, or other Bodies whatever of a remarkable Figure; the Workmen are desired to preserve them, till they are called for by the Undertaker, or some of his Friends; in Consideration whereof they receive some Reward suitable to their Care & Pains.

XXVII. Such as have made the History of Plants any Part of their Diversion are desired to communicate dry'd Specimens of those Sorts they esteem rarest, or that are unknown to them; or to give Directions where they are to be met with: Also what Observations they have made by often repeated Experiments, concerning the *healing* or *noxious* Qualities of Plants.

XXVIII. Whether any have been curious in observing the various Sorts of Sea-Shells Sea Eggs, Sea-Spiders; Starres, Buttons, Sponges, Urticæ, Ternyia, Holothuria, &c. Or have made any Remarks extraordinary on *Land Insects*.

XXIX. Information is desired from those who have been most conversant in fishing; what Sorts of Fish their Waters afford, & of these w^{ch} are the rarest, or haunt those Places most seldom? What Variety of Colours & Shape they have observed in the same Species? What Baits used for each, & when in Season? What Sorts are solitary, & which keep together in Shoals? What they have observed as to their feeding, Spawning,

& Change of Names according to Age; & by what Tokens they know such to be the same Species? Also the Jaws & some of the Vertebrae of the rarest (for which some Gratuities shall be allow'd the Fishermen) are desired; in order to compare them with the Fossil-bones above mentioned.

XXX. By what is proposed of Insects & Fish, the Reader will judge what Sort of Information will be acceptable, relating to *Birds & Quadrupeds*.

XXXI. Who in each Country is best skilled in the Welsh Names of Birds, Fish, Insects, Plants, Stones; or any other natural Bodies?

Having thus propounded what Queries occur to my Thoughts; nothing remains, but that I own to the public, that in Case this Paper meets with a kind Reception (as from this last Summer's Travels, I have great Hopes it may) if the Undertaking be ill performed, 'twill be wholly my own Fault; the Gentlemen of the Country having in all Respects done more than their Part, & afforded such an Encouragement towards it, as might sufficiently requite the Labours of a Person far better qualified for such a Design: But of this, a particular Account shall be given hereafter. So I shall only add here; that as to these Queries, besides Wales, I intreat the favourable Assistance of the Gentry & Clergy in those other Countries mentioned in the former Proposals: & that in all places, they who are disposed to further the Design, w^d please to communicate this Paper, where they think fit, to their Neighbours; interpreting some Queries to those of the Vulgar, whom they judge Men of Veracity, & capable of giving any the least Information towards it, that may be pertinent & instructive.

We judge Mr Lhwyd qualified for this Undertaking; & that he cannot want proper Materials towards it, if (as an Addition to his own Industry) he receives such Answers to these Queries, as can be conveniently returned from each Parish.

John Wallis

Martin Lister

Edward Bernard

John Ray.

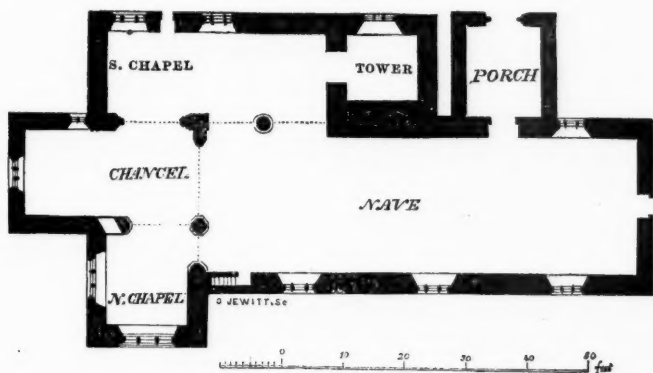
Advertisement.

The Subscribers may please to pay the Money, the Time specified in the Proposals, to any of my Correspondents in their Neighbourhood; who are desired to return it either to Mr Williams at the Museum in Oxford, or to Mr Walter Thomas of Bernard's Inn, London, who will also safely convey to my Hands any Letters, Papers, or manuscripts they receive on this Occasion.

ARCHITECTURAL ANTIQUITIES IN MONMOUTHSHIRE.

No. V.

ST. MELLON'S.



Ground-Plan, St. Mellon's Church.

AMONG the churches which I have as yet seen in the south-western corner of Monmouthshire, forming the Deanry of Newport, I am certainly inclined to give the first place—I mean of course after St. Woolos—to my own parish church of St. Mellon's. There are some others in its own neighbourhood which contain finer work, but it certainly surpasses all in general dignity. It is perhaps less strictly designed than some others after a special Monmouthshire type, but it exhibits the general South Welsh type on a considerable scale, and with extreme variety and picturesqueness of outline. In fact, like Llan-deilo Bertholey in a distant part of the county, its outline would rather have suggested Pembrokeshire as its locality than any other part of Wales or of Britain.

The church is large for a Welsh parish church, being about a hundred feet long. Indeed most of the churches immediately round it are of considerable size. Several

would, I imagine, exceed St. Mellon's in mere length, though I fancy the latter covers altogether the greatest amount of ground. St. Mellon's consists of a long and broad nave, to which is attached a disproportionately short and narrow chancel. This chancel too has a totally different radius from that of the nave, the south walls of the two coinciding, from which it follows that their north walls are very far indeed from doing so. Again, attached to the chancel, is a sort of transeptal chapel running north. The result is that the chancel and this chapel are entered from the nave by two arches, side by side, divided by a pillar; the southern arch, which leads into the real chancel, is, of course, very much the larger of the two. The arrangement is, as far as I am aware, unique; and the effect is singular—far more singular, I may add, than beautiful. The peculiarity lies in the lopsided appearance of the chancel thus set on one side the nave, and in the two unequal arches, side by side. A nave so broad as to take in both the choir and its aisles, and to open into them by a large central arch and a smaller one on each side, is a perfectly intelligible arrangement, and one which would be far from unique in the south of France. At Orthez, for instance, in the Low Pyrenees, it occurs on a large scale. There are also, I believe, some similar English examples. But I have not seen or heard of any example, British or continental, rivalling the special eccentricity of St. Mellon's. The first feeling suggested is that a north arcade has been destroyed,¹ which certainly has not been the case since the erection of the present church. The ground-plan has clearly not been altered since the fourteenth century.

¹ It may be worth noticing that at Orthez it is clear that the nave either has been, or has been intended to be, divided into aisles like the choir. The commencement of arches and vaulting designed to go westward, is distinctly to be seen against the arches leading into the choir. Yet the nave in its present state (for it is a reconstruction of an earlier building) and the choir, are much of the same date; so that probably the broad aisleless nave was substituted for the contemplated nave and aisles, while the work was in progress. If any such change of design took place at St. Mellon's it has left no such signs.

But we have not exhausted all the peculiarities of St. Mellon's. Neither the nave nor the chancel has anything which can be called a regular aisle; but there is a chapel attached to the south side, with two arches opening into the nave and one into the chancel. Immediately west of this chapel stands the tower, and west again of the tower, but with its walls perfectly distinct, is a large porch. The result as to external appearance is that the south side of the church presents an excessively varied outline, while the aspect of the north side, broken only by the transeptal chapel to the chancel, is somewhat bare and dreary. Within, the combination of so many singularities of arrangement produces a somewhat puzzling general effect. The greater part of the nave with its single body, the chapel attached to its eastern portion, the diminutive chancel beyond, suggest, at first sight, the arrangements of the neighbouring cathedral. One feels as if the ritual choir ought to be west of the chancel arch, the actual chancel serving as a mere presbytery, or perhaps even a Lady chapel. I am not sure that some such arrangement might not prove practically the best in any remodelling of the seats; but it certainly was not the case originally. There are unmistakable signs of a large roodloft, stretching across the two arches at the east of the nave. It follows therefore that the ritual choir was always placed east of them, in the present constructive chancel.

Such is the ground-plan of St. Mellon's, a ground-plan, which, with the single exception of the porch, dates from the fourteenth century. But the present church must have had a predecessor, of quite different character, and apparently greater pretensions. In lately removing the font, its steps were found to be composed of fragments of earlier work, one of them evidently part of a massive Norman pier. I at first took it for the remains of an earlier font, assuming, as fonts so often did, the form of a Romanesque pillar with its capital; but there can be no doubt, from the solidity of the fragment, that it is part of a real pier, and that one of very massive proportions. It follows then that, in the twelfth century, St. Mellon's

possessed a church, with an aisle or aisles, and an arcade of true Norman heaviness. Some portions of the masonry of this building may, probably enough, lurk in the thick walls of the present church, especially on the south side, where there are remains of an arch of construction, which could not possibly have coexisted with the present doorway. But no architectural features remain, and we must describe the existing church of St Mellon's as a building of the Decorated æra, subjected to considerable modifications in detail during the period of late Perpendicular.

That the whole of the present ground-plan is due to the fourteenth century is made pretty clear by the existence of three-light Reticulated windows at the west end of the nave, at the east end of the chancel, and at the east end of the south chapel. In the lowest stage of the tower also is one of the local trefoil-headed triplets, and in the south side of the chancel a similar couplet, which are doubtless contemporary with the more elaborate windows. I should also assign the internal arches to the same date. Those at the east end of the nave and on the south side of the chancel are moulded both in the arch and the pier, the double ogee being predominant; in the former the pier is furnished with a capital, as is the case with the western impost of the southern arch; to the east the impost is continuous. The arches have a slight approach to the horse-shoe form. The chancel arch shows some signs of having been erected after that between the chancel and the south chapel; but, if so, it must have been a mere interruption or, at most, a change of design while the work was going on; the identity of mouldings forbids the notion that it is a really later insertion. Thus far the mouldings are somewhat elaborate, but the arch between the chancel and the north chapel is merely chamfered with discontinuous imposts. The two arches between the nave and the south chapel are divided by a round pier, with a capital of the same form. These are a good deal ruder than the other work, but they are plainly connected with it; the eastern arch rising with a discontinuous

impost from part of the same pier, only flattened, as the chancel arch. The western one rises at the other end from the tower wall with a discontinuous impost, with no pretence at any respond or corbel. The tower itself seems to have opened into the nave to the north by a large segmental arch now blocked; but it should be noticed that the wall here is double, the wall of the tower being kept distinct from that of the nave, which has the advantage of keeping the tower from interfering with the nave roof. This suggests the idea that some portions of the original Norman building may remain here. To the east the tower opens into the south chapel by a plain segmental arch, small as an arch, though large as a doorway. The nave has three doorways, west, south, and north, all very plain and the last blocked.

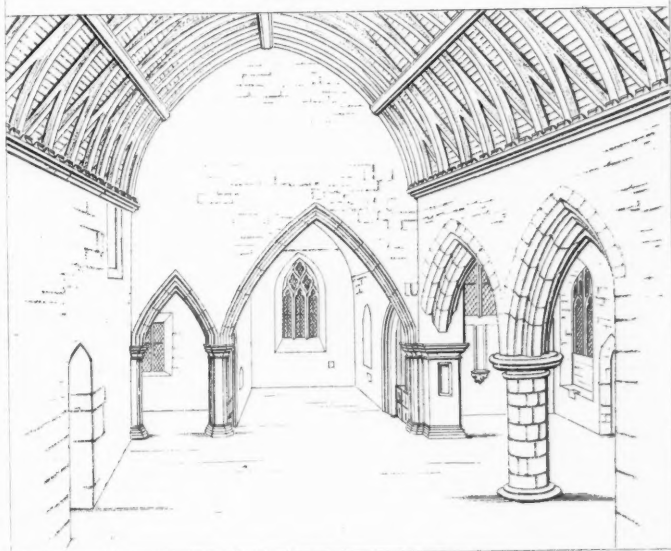
But though the ground-plan of the Decorated church seems not to have been interfered with, very considerable alterations in detail took place during the Perpendicular period. All the windows, except those already mentioned, are of that style, large and rather coarse three-light examples, with four-centred arches. Exactly similar ones occur in the neighbouring churches of Rumney and Llanedarn, which is worth noticing, for, though the general type of these windows is common enough, there is a slight, but remarkable, peculiarity in the subordination of the tracery which could hardly be made intelligible in a description. Three of these windows occur in the north wall of the nave, and one in the south, to the west of the porch. The south chapel has also three with a small contemporary doorway; but here the Perpendicular remodelling was not confined to mere insertions, but went the length of an actual rebuilding of the south wall, which is palpably built up against the tower. The upper part of the tower is of the same date. It has square-headed belfry windows, of better work than many of their neighbours, having both arches and foliations. The large porch is also a Perpendicular addition, and, though of decidedly better work, it must be, in actual date, a little later than the insertion of the windows, as its erection has involved the

concealment of part of the jamb, and the destruction of part of the label of the Perpendicular window in the south wall of the nave.

The church exhibits some, but not all, of the local characteristics. The tower, for instance, has the hard, square, unbuttressed outline of the South Welsh towers, but, in common with many of its immediate neighbours, its battlement rests on a common cornice instead of a corbel-table. The sloping basement is very marked throughout the church. On the north side we find, as in so many Monmouthshire churches, the square, broad, shallow projection for the roodloft stairs, the approach to which is also a prominent feature within. But another feature very common in the neighbourhood, that of a window set high in the south wall specially to light the roodloft, is excluded at St. Mellon's by the presence of the south chapel. I have already mentioned the strictly local trefoil windows. In the roofs also the local character comes out in all its grandeur. The nave of St. Mellon's is covered by one of the best and one of the best preserved examples of a plain cradle-roof. It is obtusely pointed, and all its members are perfectly equal, all rising within an embattled wooden cornice. This cornice is also carried round the west wall of the church, running under the west window, which thus, though of considerable size, is placed wholly in the roof, an arrangement to which this spacious and solemn nave owes a good deal of its simple grandeur. Over the roodloft there has been an enriched bay. The roof of the south chapel is of the same kind, but the arch is round. On the north side, in order to keep it clear of the nave and chancel roofs, it rises from a projecting stone cornice. The eastern bay, over the altar, retains extensive remains of an enriched wooden ceiling. The porch has also a coved roof, but the arch is four-centred, and some of the rafters are treated as principals, an arrangement of which there are some other examples in the neighbourhood, but which always seems a deviation from the true ideal of the cradle-roof. In the chancel (the repairs of which fall on the Dean and Chapter of



St. Mellons Church S.W.



E. A. Freeman del.

St. Mellons Church. looking S.E.

J. H. L. sc.

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

Bristol or their lessee) the roof is concealed by a ceiling under the rafters, while in the north or Lanrumney chapel (which depends on an individual landowner) there is a hideous flat ceiling, and everything is in a wretched state.

There are a few small ecclesiological features worth noticing. The signs of the roodloft I have already mentioned. The font is a panelled Perpendicular one, but rather poor, and it seems to have lost part of its stem. There are signs of a benatura in the porch; in the flat respond in the arcade of the south chapel is a recess for a light, and at the east end of the same chapel what has been a good niche for an image, only it has lost its canopy. In the same chapel the sill of the eastern window on the south side is brought down, apparently to make sedilia, though there is a projecting piscina attached. Between the chancel and the Lanrumney chapel are some remains of a screen with the linen pattern, and some similar portions have been worked up into the clerk's seat. A good many of the original open seats also remain, with rude poppy heads. These seats may raise some curious questions as to the habits, or possibly as to the physical construction, of our forefathers. Certainly most of them are far too narrow in the actual seat for comfortable use at the present day. Finally, I may mention a squint, small probably in the eyes of a Pembrokeshire man, but large according to a standard formed anywhere else, between the chancel and the Lanrumney chapel.

The state of the church as a whole may be called, in an antiquarian point of view, highly satisfactory. Except in the Lanrumney chapel and, to a less degree, in the chancel, little has been done, good or bad, and neglect has acted as the best preserver. In both those portions the roofs have been destroyed or concealed, and in the chapel also inappropriate windows and doorways have been first put in, and then built up. But the rest of the church has suffered very little. Every window in the nave, chancel, and south chapel remains perfect, no portion of its tracery being either destroyed or built up. This is a rare good fortune for any church, especially for a Welsh

one. I cannot say as much of the tower; the belfry windows have been partially blocked, and the elegant little triplet in the lowest stage has been further mutilated to introduce an external doorway. On the south side of the nave the roof had suffered a good deal, a great part of the cornice had been destroyed, the wall was carried up into the roof, and the ends of many of the rafters in this part had much decayed. The internal arrangements have also suffered from the introduction of several close pews, and some strange perversions of the original open seats. But, after all, the main fabric of the church remains, in an unusual degree, whole and uninjured.

Within the last year, I am happy to say that some of these faults have been remedied. Since I have lived in the parish and have filled the office of churchwarden, I have been enabled to commence a course, I will not say of restoration, which commonly implies destruction, but of plain straightforward repair. A beginning has been made with the nave roof, which, under the superintendence of Mr. Scott, most ably seconded, I ought to add, by our builder, Mr. James, of Cardiff, has been put into a thoroughly sound state. The superfluous wall has been taken away, the cornice renewed where imperfect, and the decayed ends of the rafters cut away and spliced. The tiling has been taken off and replaced, and the spaces between the rafters plastered. This last method was preferred by Mr. Scott as being really more effectual than boarding to exclude damp and cold, and, when coloured of a darkish tint, as in the present case, the effect is nearly as good. Repairs of the same kind have also been extended to the south chapel, but the restoration of the decayed ornamental ceiling has been for the present postponed. The roof of the porch has also been again united to that of the nave, from which it had been foolishly disjoined. When it is considered that we have thus effectually preserved one of the best specimens of the local roof, against which savage threats had been muttered of ceiling under the rafters, I think it will be allowed that we have done something to merit the gratitude of Cam-

brian archæologists. Before long, I trust, we may open the tower windows, repair the porch roof, free the walls from whitewash, and add a coping and finial to the nave gable. We may then extend our views to the reseating of the church, and to converting a larger number of cracked and fragmentary bells into a smaller number of perfect ones. In short, I hope that three or four years may witness those parts of the church of St. Mellon's, for which the parish is responsible, put into a state of thorough and substantial repair; the portions which are in private hands must of course be left to the taste and liberality of their respective owners.

Before I conclude, I would call the attention of Welsh scholars to the spelling of the name of our patron saint. The name is now written "St. Mellon's," but, up at least to the last century, it was written "St. Mellan's," and in Latin the saint occurs as *Mellanus* or *Melanus*. But, on going to Rouen, I not only found the tomb of our patron still shown with great respect as that of the first Archbishop of the see, but I also found him in the church books spelt with an *o*, according to the more recent fashion in his own parish. Again, the parish in Welsh is called *Llaneirog*. Most of the neighbouring parishes have both a Welsh and an English name, but generally they merely translate one another, as Llanfihangel, alias Michaelston, Llansaintffraed, alias St. Bride's. Of *Llaneirog* I have heard one or two different explanations from Welsh scholars, but I will not presume to enter into the controversy.

St. Mellon's parish contains but little in an antiquarian way besides the church. I may however mention the unusual size of the church-yard, which has caused a second church-yard to be fenced in within it, so that the stump of the church-yard cross is outside, and might easily be taken for a market cross. The church-yard commands a noble view over the Bristol Channel, as well as of some grand inland scenery in the counties of Monmouth, Glamorgan, Somerset, and Gloucester. On a clear day we can discern the tower of Dundry, the smoke of Bristol,

and the long range of the Cotswold Hills. Between St. Mellon's and Michaelston-(or Llanfihangel-)y-fedw are the remains of the cromlech at Gwal-y-filast, mentioned in a late paper by Mr. Stephens. I have heard that a more perfect cromlech was destroyed a few years ago. At a good distance south-west of the church, near a place called Pen-y-pill, are very conspicuous marks of a small castle or round tower, the fosse of which is nearly perfect,

The house I occupy, Lanrumney, or, I imagine, more correctly Glanrhymney, was once a possession of Keynsham Abbey in Somersetshire, and the site is, I believe, connected with the history of Jestyn ap Gwrgan. Parts of the walls are of a thickness which may be of any age, but the earliest architectural features—for which however the inquirer must do me the honour of a visit inside—are of the time of Elizabeth. We have however little to boast of beyond a respectable ceiling in the ground-floor, and a fine chimney-piece upstairs. This latter bears date 1587, and is adorned with an elaborate shield of arms, in which, being no great herald, I thought I recognized all the kingdoms of the earth, at any rate France, Castile, and Scotland; but I have since heard that they all represent different bearings of the family of Morgan, a branch of whom held the property as late as the eighteenth century, since which it has passed through various hands. This chimney-piece, with its pillars and caryatides, must, when painted and gilded, and forming the centre of a large room, have had a noble appearance; but the vicissitudes of human affairs have cut the room into three, which spoils the proportion, and have further daubed over the whole composition except the crest over the shield of arms. I hope I may be pardoned for enlarging on these petty details; there is a special temptation to be minute, when the object which one describes is visible from the desk at which one is writing.

EDWARD A. FREEMAN.

A MAP OF SOME

OF THE

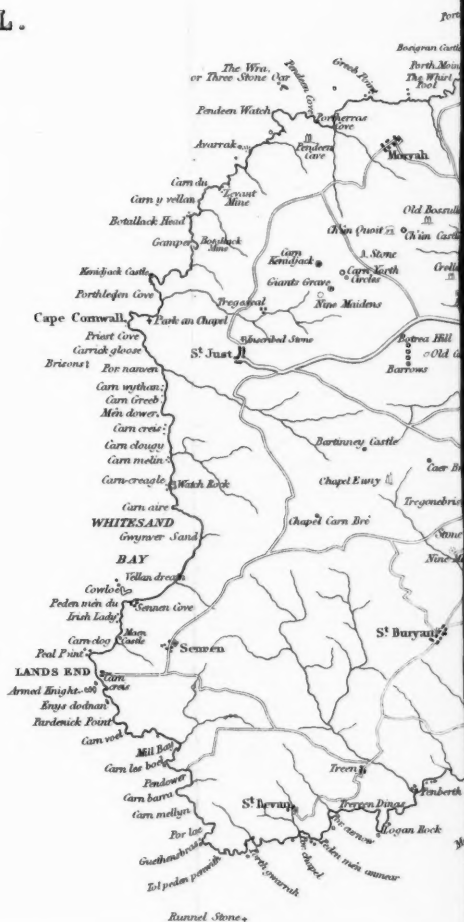
Antiquities of the Landsend District

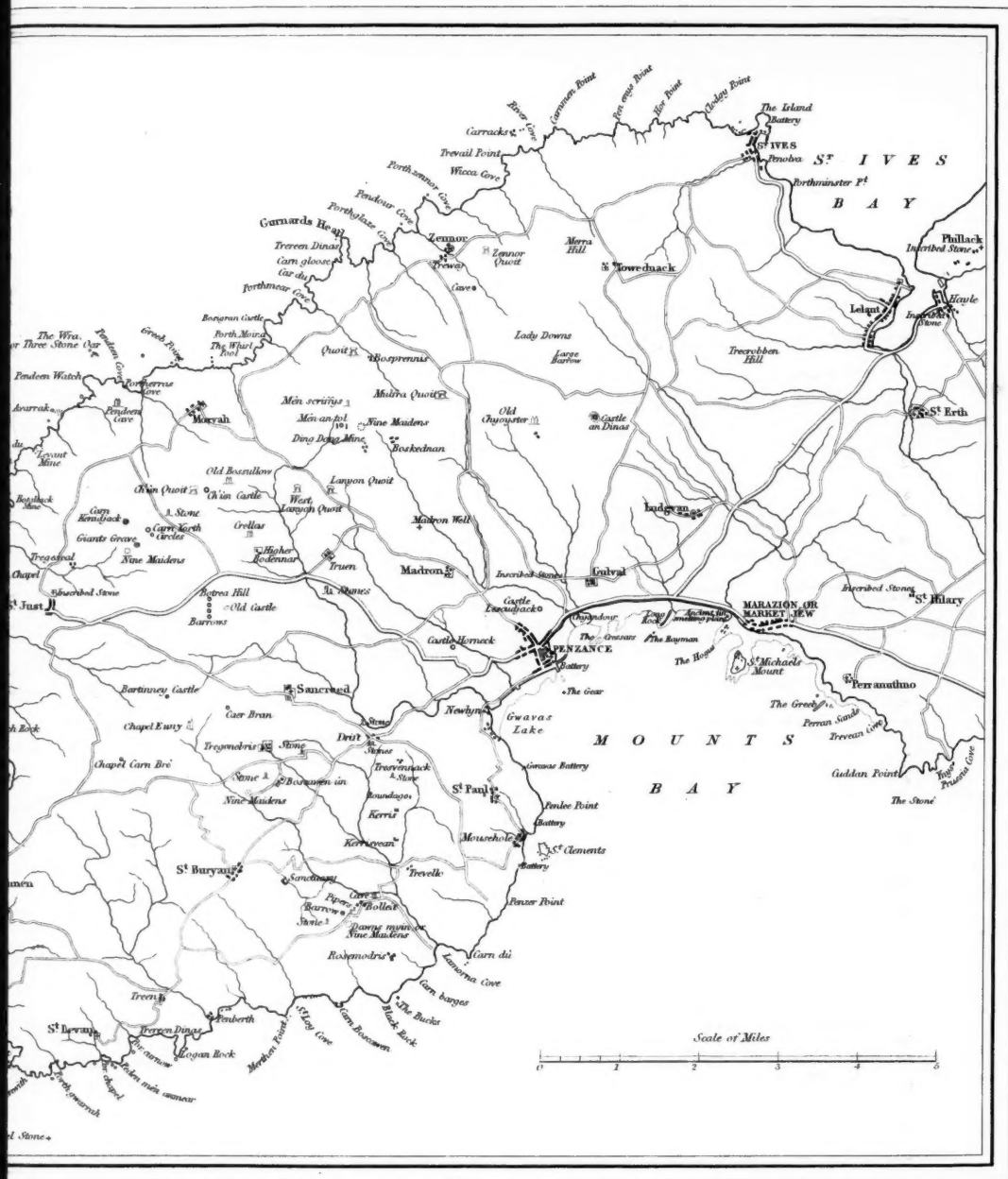
OF

CORNWALL.



Longships Lighthouse 2





THE CELTIC AND OTHER ANTIQUITIES OF THE LAND'S END DISTRICT OF CORNWALL.

By RICHARD EDMONDS, Junior, Esq.,

Secretary for Cornwall to the Cambrian Archæological Association.

"The various *castles, circles, cromlêhs* and primitive customs still existing in this part of the island are objects of peculiar curiosity to every person who is zealous in the cause of British Antiquity."—Britton and Brayley's *England and Wales*, ii. p. 501.

CHAPTER I.

Introduction—the District defined—the Cornish Language last Spoken here—Character—Density of its Population, Ancient and Modern—St. Michael's Mount, the Ancient Iktin—Origin of the Names Iktin and Britain—Frequented by the Tyrians—Remains of an Ancient Bronze Furnace, used probably for Melting Tin—"Jews' Houses" for Smelting Tin—Similarity of Ancient and Modern Processes of Smelting and Melting—Origin of the Name Marazion—the Period when the Phœnicians first visited Mount's Bay—Ancient Bronze Image.

HAVING at the request of the Cambrian Archæological Association accepted its Corresponding Secretaryship for Cornwall, it becomes my duty, in the silence of abler writers, to describe the antiquities of the very small peninsular district (wherein I reside) which forms the south-western extremity of Cornwall, and is so nearly an island, that the distance between the highest tide in Mount's Bay on the south, and that in the estuary of St. Ives Bay on the north, is only three miles. This district is probably more remarkable for the variety of its pre-historic remains than any other of equal extent in Great Britain.

The Cornish language, which, like the Welsh, was a dialect of the Celtic, has long ceased to be spoken, although, in the conversation of the rural population, there is still a very considerable sprinkling of Cornish words quite unintelligible to strangers. The last survivor of those who had in their youth been accustomed to converse in pure Cornish appears to have been Dolly

Pentreath, of Mousehole, near Penzance, who died in 1778, aged 102 years. The parishes in Cornwall in which it was commonly spoken, up to the commencement of the last century, were exclusively those along the coasts of Mount's Bay and St. Ives Bay, and the few others in this district west of these bays.¹ As this district thus retained the ancient language later than any other part of the county, a glance at its present population will be interesting, as indicating in some degree the character of its ancient inhabitants.

"Trained from youth (says a writer in the *Edinburgh Review*, for January, 1851) in employments requiring much mental exertion, and dependent for subsistence not on mere wages, or the mere produce of a narrow parcel of soil, but on branches of active industry, where he himself shares in the responsibility, profit and loss; acquiring, by daily practice, habits at once of the boldest speculation, and the most minute and calculating forethought, the miner, fisherman, or small tradesman of West Cornwall not only exhibits powers, not often developed elsewhere in his rank of life, but influences also by his example the general tone of feeling among the labouring classes. Their fishermen range the whole coast of the south of England, and have turned the seas of Ireland, neglected by its inhabitants, into preserves of their own; their miners disinter the hidden wealth of Brazil and Australia."—p. 90.

And Warner, in his *Tour through Cornwall*, in 1808, says, "its men are sturdy, bold, honest and sagacious; its women lovely and modest, courteous and unaffected."

¹ Lhuyd's *Archæologia Britannica*, . . . from Collections and Observations in Travels thro' Wales, Cornwall, Bas-Bretagne, Ireland and Scotland, 1707, p. 253. Much of what remains of the Cornish language may be found in the work now referred to; and in Dr. Pryce's *Cornish Grammar, and Cornish-English Vocabulary*, with an Appendix containing "The Lord's Prayer, the Belief, and the Commandments, in the ancient and modern Cornish, and a collection of Proverbs, Mottoes, Rhymes, Songs, &c., in the modern or vulgar Cornish," 1790; and in Davies Gilbert's edition, in 1827, of the ancient Cornish drama, entitled *The Creation of the World with Noah's Flood*, written A.D. 1611, to which are added the first chapter of Genesis, the Lord's Prayer, the Ten Commandments, dialogues, proverbs, numerals, &c., in most of which the Cornish and the English are on opposite pages.

—p. 348. Mr. W. Wilkie Collins, too, after walking along the coasts of this peninsula in 1851, speaks in the most laudatory terms of the contented, kind, generous and hospitable dispositions and social virtues of the inhabitants.² And the opinion of a still more recent tourist is equally in their praise.³

These disinterested testimonies agree with what was recorded by Diodorus Siculus nineteen hundred years ago, who, after praising the British generally for their sincerity, integrity, and contented dispositions, says that the inhabitants of this district "excel in hospitality," and "are civilized in their mode of life."⁴ The cause of this similarity of character between the ancient and the modern population is easily explained. The same mild climate, the same fertile fields producing two crops in the year, (as mentioned by Diodorus,⁵) the same mining, fishing, agricultural and mercantile employments, carried on principally by numerous small capitalists on their own resources; in short, the same causes which concurred anciently to raise the inhabitants of Mount's Bay in civilization, talents and courteous deportment above their fellow Cornishmen, have continued to maintain them in their relative superiority.

The ancient population, too, appears to have been, like the modern, considerably more dense than that of the rest of Cornwall. Its great density in very *ancient* times is evident, not only from the very numerous remains of ancient British towns, villages, huts and sepulchral barrows, still to be seen on our waste grounds, but also from the vast quantities of half-calcined human remains, mixed with charcoal, that have been, and are still being, in numberless places disturbed by the plough and new buildings. In *modern* times the parish of Madron, which includes Penzance, was the most populous parish in Cornwall in 1801, 1821 and 1841; the most populous

² Rambles beyond Railways, pp. 91, 92.

³ Cornwall, its Mines and Miners, 1855, p. 272.

⁴ The whole passage will be presently quoted.

⁵ See the quotation in the next Chapter.

parishes in 1811, 1831 and 1851, having been, respectively, St. Austell, Redruth and Camborne, the central towns of the three great mining districts of Cornwall. The hundred of Penwith, in which the Land's End district is situated, is by far the most populous of the nine Cornish hundreds.

Of all places in this British Chersonesus, the most remarkable in ancient and modern times is St. Michael's Mount, the Iktin of Diodorus, and the earliest British port known in history. This natural pyramid of rocks—an island two-thirds of the day, and a quarter of a mile from the ancient town of Marazion—is, with its pier for ships, about a mile in circumference, and the aged and the young, the educated and the uneducated, the Englishman and the foreigner, all regard it as one of the most strikingly sublime and beautiful objects they have ever beheld; to which universal effect produced by its appearance, if we add the associations connected with it as a high place of druidical worship, and the great resort of the Phœnicians many centuries before the Christian era, and as having been in less ancient periods one of the most famous religious places in Europe, until its monastery and nunnery were converted into a military garrison, we need not wonder at the universal admiration it has obtained.⁶ That "the Mount" should, therefore, have given its name to the bay which encloses it, is what every one would have expected; and it has in all probability given its name also to the most distinguished country on the globe, as I will now proceed to show.

The following is a literal translation of the passage in Diodorus Siculus, which describes the inhabitants of the Land's End district, and the manner in which the tin was obtained, prepared and exported, forty or fifty years before the commencement of our era:—

"The inhabitants of that extremity of Britain which is called Belerion,⁷ both excel in hospitality, and also by reason of their

⁶ Yet no British sovereign appears to have visited it until the 6th of September, 1846, when Her Majesty Queen Victoria landed there.

⁷ This name (as a friend suggested to me) may have been derived

intercourse with foreign merchants are civilized in their mode of life. These prepare the tin, working very skilfully the earth which produces it. The ground is rocky, but has in it earthy veins the produce of which is wrought down, and melted, and purified. Then, when they have cast it into the form of cubes (or dice, *αστραγαλων ρυθμοῦς*) they carry it into a certain island adjoining to Britain, and called Iktis (*ικτις*).⁸ For during the recess of the tide the intervening space is left dry, and they carry over abundance of tin to this place in their carts. And it is something peculiar that happens to the islands in these parts lying between Europe and Britain; for at the full tide, the intervening passage being overflowed, they appear islands, but when the sea retires a large space is left dry, and they are seen as peninsulas. From hence, then, the traders purchase the tin of the natives, and transport it into Gaul, and finally travelling through Gaul on foot, in about thirty days they bring their burdens on horses to the mouth of the river Rhone."⁹—(Book v.)

The British isle here referred to is now generally allowed to be St. Michael's Mount.¹ Indeed there is no other in Cornwall, or Britain, that corresponds with the description of the Greek historian.² But Diodorus calls it *Iktin*, not *Iktis*. All his translators, however, French and English, as well as Latin, finding the word in the accusative case, concluded *Iktis* to be the nominative, and therefore called it Iktis, although Iktin (assuming it to be declinable) might be the nominative with quite as

from the Phœnicians, whose god *Bel*, or *Baal*, the sun, (as will presently appear,) was very anciently worshipped here.

⁸ In the original it is, "ἐἰς τὴν νῆσον προκειμένην μὲν τῆς βρεττανικῆς ὀνομαζομένην δὲ Ἰκτιν."

⁹ Dr. Barham, Transactions of the Royal Geological Society of Cornwall, iii. p. 88.

¹ See Sir H. de la Beche's *Cornwall, Devon, and Somerset*, p. 524. See also the papers of Mr. Carne on the "Geology of the Scilly Isles," in the *Cornwall Geological Transactions*, ii. p. 357, and vii. p. 153, in which he clearly shows that the tin of the Cassiterides *could not* have been the product of the Scilly Islands, as Borlase imagined.

² Those who once contended that the Isle of Wight is the Iktin, or Ictis, of Diodorus, referred to some unfounded traditions that, in his time, that isle was accessible from the mainland by carts at low water, and that the Mount was not; whereas both places in all probability are now just as they were in the time of Noah.—See Warner's *Cornwall*, p. 262.

much propriety as Iktis. That Iktin was the original name of the Mount, as recorded by Diodorus, receives confirmation from the fact of its most ancient name, after it became a religious cell, being *Dinsell*, or *Dynsull*,³ a mere abbreviation, apparently, of *Iktincell* into *Tincell*, T and D being interchangeable letters.

Iktin being thus evidently the ancient name of the Mount, let us dwell for a moment on its etymology, and on that of another name very dear to us. *Ik* is the Cornish word for "cove," or "port." Iktin, therefore, signifies "port-tin," or "tin-port,"⁴ a name as appropriate, and at the same time as indefinite, as could have been adopted by the Phœnicians, who, as is well known, sought to conceal the place whence they procured their tin. So, too, with respect to the name *Bretin*, (pronounced by the French, *Bretagne*; and by the English, Britain,) as *bré* is the Cornish word for "mount," *Bre-tin* signifies "tin-mount," just as *Iktin* signifies "tin-port," and conveyed to strangers, and even to the Britons themselves who did not dwell in Cornwall, no more idea of the locality of this mount, than did the name "Tin Islands," (*Cassiterides*,) used by Herodotus four hundred years before Diodorus. Thus the country, as well as the mount from which the tin was shipped, appears to have derived its name very naturally from its chief export.⁵ Dr. Maton, reversing this idea, suggested that the word tin might possibly have been derived from the original name of the

³ Carew's Survey of Cornwall. Edition by Lord de Dunstanville, p. 376.

⁴ The Cornish word *porth* is almost synonymous with *ih*, and generally precedes the word to which it is joined, as in the names *Porth-towan*, and *Porth-leven*; but it sometimes succeeds it, as in *Perran-porth*.

⁵ The name by which tin was known amongst the Phœnicians and Chaldeans has undergone considerable changes since its introduction into European languages. While the Saxon, Dutch and Danish word for tin is the same as our own, the Swedish word is *tenn*, the German *zinn*, the French *étain*, the Latin *stannum*, the Irish *stan*, the Cornish *steán*, the Armoric *steán*, and also *staen*; the letter S in the last four words being probably a mere prefix, as in the modern word *sneeze* for *neeze*.—See *Job* xli. 18.

Mount from which it was anciently shipped, that name being Iktin of British origin, and "having no connection with the accusative case of the Greek language."⁶ It is true that in the Cornish language the word *tin* is sometimes used as identical with *din*, "a fortress," but it must also have been used by the Cornish for the metal of that name; for if *tin*, as is generally supposed, be the ancient Phœnician word for that substance, it could not but have been communicated to the Cornish.

It may be inferred, from the passage above cited, that the spot where the tin was cast into the form of cubes, before its conveyance to the Mount, was very near the Mount. Now the place nearest the Mount is Marazion, and at the mouth of the stream which forms the western boundary of that town, traces of a very ancient building, apparently used for both smelting and melting tin, have been discovered. In 1849 the stream, having been diverted, flowed westward along the base of the adjoining sand hillock, undermining and washing away large portions. In sections thus made, I saw, at the depth of between three and six yards beneath the surface, the remains of ancient walls, rudely built of unhewn stones, with clay, and near them great quantities of ashes, charcoal, and slag, besides some ancient broken pottery of very rude manufacture, and much brick. In removing a portion of the sand within a few inches of one of the walls, my nephew (Frederic Bernard Edmonds) and myself discovered two fragments of a bronze vessel resting on charcoal, a considerable portion of which had combined with the copper during the lapse of ages, and a beautiful green substance had resulted—the carbonate of copper. The fragments were each about six inches long, four wide, and only the sixteenth of an inch thick, having been apparently parts of the circular top of a vessel three feet in diameter, the mouth being bent back into a horizontal rim three-quarters of an inch broad. No charcoal was on the insides of the fragments, but

⁶ Maton's Western Counties (1797), i. p. 205.

their outsides were completely blackened and covered with it.

Professor Hunt, at whose request I presented one of the fragments to the Museum of Economic Geology, kindly analyzed a small portion, the following being the result:—

Weight before analysis, 25 grains.	Grains.
Copper	18·0
Tin	2·25
Iron	1·0
Loss as carbonic acid and oxygen, the copper being partially in the state of carbonate, and much of the tin in oxide	3·0
Earthy matter.....	0·75
	<hr/>
	25

These very ancient ruins, therefore, with the fragments of a bronze furnace, and the abundance of ashes, charcoal and slag, all covered with the sands of many centuries, seem to indicate the very spot where, as Diodorus relates, the tin was cast into cubic forms, previous to its conveyance in carts to the neighbouring island during the recesses of the tide.

The bronze furnace was, I conclude, brought hither by the Phœnicians, for no copper was then raised in Cornwall; and Strabo mentions that the Phœnicians furnished us with earthenware, salt, and copper or bronze utensils (*χαλκωματα*⁷) in exchange for our tin, lead and hides. We also learn from Cæsar that the copper, or bronze, used by the Britons was imported (*ære utuntur importato*).⁸

It will be interesting now to inquire for what particular purpose this very ancient bronze furnace was used. It appears from the passage quoted that the tin underwent two distinct fusions,—first, for purification; secondly, for being cast into the form of cubes; and for this latter purpose the bronze furnace may have been used by the merchants after they had purchased the metal, the fire

⁷ Geograph. lib. iii. s. 8. See Ezra viii. 27, and Ezekiel xxvii. 13.

⁸ De Bello Gallico, lib. v. s. 10.

in this process being applied exclusively to the exterior of the vessel; whereas the method of smelting for purification by the native miners was, according to Pryce, "to dig a hole in the ground, and throw the tin ore on a charcoal fire, which probably was excited by a bellows."⁹ Many such rude pits containing smelted tin have been discovered in this district, and are called *Jews' Houses*,¹ there being a tradition that our tin mines were in very remote periods "wrought by the Jews, with pickaxes of holm, box and hartshorn," tools frequently "found amongst the rubble of such works."² But as soon as the natives had acquired the art of mining, the Jews may have purchased the smelted metal from them, and, after having cast it into forms most convenient for exportation, conveyed it to the Mount. Here it is worthy of remark that the two different fusions to which the tin was thus subjected in the most ancient times—the one for purification, the other for being cast into particular forms for exportation—are continued to the present day, and not only so, but the different methods of conducting the processes are the same now as they were at first, so far, at least, as that the metal is in contact with the fire in the purifying or smelting process, and not so in the other. Both processes may be seen in operation at Messrs. Bolitho's smelting house and melting house at Chyandour, adjoining Penzance, and the diameter of the iron furnace employed in the latter house is very nearly the same as was that of the *bronze* vessel, of which the fragments have been described.

In the preceding paragraph I have assumed, agreeably to the commonly received opinion, that "Jews, as well as Phœnicians, were very ancient traders in Phœnician ships;"³ and some of them, as far back as the time of Solomon, may have become resident here after the ex-

⁹ Mineralogia Cornubiensis, p. 281.

¹ Transactions of the Royal Geological Society of Cornwall, vi. p. 43.

² Carew's Survey of Cornwall. Edition by Lord de Dunstanville, p. 26.

³ Scawen, quoted in Buller's St. Just, p. 5.

ample of the Phœnicians, who are recorded by Thucydides to have "had settlements all round the coast of Sicily," and to have "secured the capes on the sea, and the small circumjacent islands, for the purpose of trafficking with the natives."⁴ Indeed, if the Jews who traded here had no resident merchants to purchase and secure the tin, in order to its shipment immediately on the arrival of the Mediterranean ships, great delay and inconvenience would have resulted. Until recently the Cornish tin trade, from the very commencement of its authentic history, has been in the hands of the Jews.

St. Michael's Mount, the supposed residence of the Jewish merchants, was by nature far the strongest of all the numerous fortified places in Cornwall, and therefore a very safe dépôt for the metal until the ships came to export it. It was also an exceedingly well sheltered and very accessible sea-port, where vessels might come in and be laden almost any day of the year.⁵ From this impregnable fortress the tin merchants appear to have come to the mainland to make their purchases from the natives, as I gather from the passage I have quoted. Now, that part of the mainland nearest the Mount, where in all probability the natives held their tin market, is the spot on which stands the very ancient town of Marazion, all the various names of which record the fact of its having been a market. In *Doomsday Roll* it is called *Tre-maras-tol*, "the cell, or hole, market-town;" *tre* being the Cornish for "town;" *maras*, a contraction of *marghas*, "a market;" and *tol*, "a hole, or cell," denoting the religious house on the Mount, to which the town anciently belonged, but which is now included in the chapelry of Marazion. The only name by which it is called in its

⁴ Book vi. quoted in Transactions of the Royal Geological Society of Cornwall, iii. p. 120.

⁵ These two reasons for conveying the tin to the Mount, for safe custody and for exportation—reasons very obvious to all acquainted with the locality—were not noticed by Diodorus. Had they been taken into consideration by those who formerly denied that the Mount was the ancient Iktin, much inkshed might have been saved.

charter of incorporation, granted in the 37th of Elizabeth, is *Marghasiewe*; whereas, singularly enough, the only name on its ancient and present town seal is *Marghasion*. The name *Marghasiewe* is now never used, having been supplanted by that of *Market-Jew*; and the street in Penzance which leads to Marazion has therefore been always called "Market-Jew Street." Numerous have been the conjectures of antiquaries respecting the origin of the names of this town. Pryce, in his *Vocabulary*, says that "Market-Jew" and "Marazion" signify "the market on the sea-coast;" but, in his *Cornish Grammar*, (the preceding part of the same volume,) I find that *ion* and *iou* are two of the different terminations of Cornish plural nouns; so that *marghas-ion*, and *marghas-iuwe*, (which last four letters have nearly the same sound as *iou*,) are merely the different plurals of *marghas*, "a market." The subjoined is an engraving from an impression from its ivory seal, which is probably more than 260 years old. The castle, or priory, with its portcullis down, indicates its connexion with St. Michael's Mount,



Corporation Seal of Marazion.

on which the castle stands. The inscription around it is "SIGILL . MAIORIS . VILLE . ET . BOROVI . DE . MARGHASION."⁶

⁶ Marazion (considering the Mount as part of it) may be the most ancient town in Britain (See Davies Gilbert's *Cornwall*, ii. p. 215); and my father, its town clerk, appointed in 1805, and now in his eighty-fourth year, may be the senior town clerk in Britain, having been also, for many years, the senior practising solicitor in Cornwall.

The period when Mount's Bay was first visited by the Phœnicians, and ever since which it, or the adjoining bay of Falmouth, has been the chief place in all the world for the export of tin, is supposed to be more than 3,000 years ago;⁷ for the tin, so common in Palestine⁸ in the time of Moses, was not dug from that land, but imported by the Tyrians from some remote islands known only to themselves, respecting which Herodotus, after acknowledging his ignorance of their situation, says, "it is nevertheless certain that our tin is brought from those extreme regions."⁹ These islands are now allowed to be the British islands, of which the only part ever distinguished for its export of tin is Cornwall.

The remains above described of an ancient bronze furnace are not the only supposed Phœnician remains that have been found in this district. A bronze image was discovered in pulling down an old stone wall in St. Just Vicarage in 1832, and presented by the Vicar to the Royal Institution of Cornwall, whose Secretary, Dr. C. Barham, in reply to an elaborate disquisition thereon by Mr. Birch, of the British Museum, has satisfactorily shown that it was probably lost by some Tyrian merchant in the tin district where it was found.¹

⁷ See Dr. Stukeley's *Stonehenge*, p. 32, and Woodley's *Scilly Isles*, p. 23, and Mr. John Hawkins, *Transactions of the Royal Cornwall Geological Society*, iii. pp. 115, 117, 120.

⁸ Numbers xxxi. 22. Isaiah i. 25 and 23, i. 7, 8. Ezekiel xxvii. 3, 12.

⁹ Beloe's *Translation*, i. p. 317.

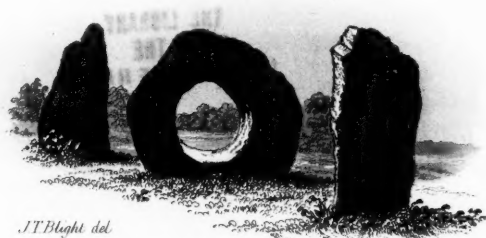
¹ Report of the Royal Institution of Cornwall for 1850, p. 47, in which, as well as in No. 25 of the *Journal of the Archaeological Institute*, and in Buller's *St. Just*, p. 6, is a figure of the image.

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS



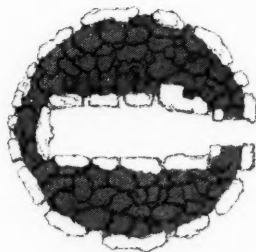
W. Willis del

Dauns Moyn,
Rosemodris. Parish of St. Buryan Cornwall.



J.T. Blight del

Men an tol



Barrow in Lully

CHAPTER II.

"Druidical Temples," or Circles each of Nineteen Stones—Dawns Myin, and Pillars near it—Boscawen-ûn, and Pillar within it, with three other Pillars in a straight line from it—Tregeseal and Holed Stones—Boskednan and Mên-an-tol, or Annular Stone—Extract from Diodorus referring to the Climate of Mount's Bay, and to the Worship of Apollo, or the Sun, in this Country—the Metonic Cycle of Nineteen Years known in Britain centuries before Meton lived.

FROM what has been said in the preceding Chapter, it will be expected that some of the antiquities of this district belong to an exceedingly remote period. In describing them I will begin with the "Druidical Temples," erected, probably, ages before that of Stonehenge. These consisted originally of nineteen detached stones, or unhewn pillars, placed upright from 3 to 5 feet above ground, in rude circles varying in diameter from 65 to 80 feet. The name by which they are vulgarly known is "nine maidens," an abbreviation, doubtless, for "nineteen maidens." Borlase has noticed four of these within $5\frac{1}{2}$ miles of Penzance, all still to be seen, viz., those of Dawns Myin, Boscawen-ûn, Tregeseal and Boskednan.²

I.—The southernmost, *Dawns Myin*,³ is $4\frac{1}{4}$ miles (by the map) south-west-by-south from the centre of Penzance, in a field of Rosemodris, in St. Buryan. Fig. 1 of plate I. is a correct representation of it, together with the public footpath by which it is traversed; in the distance are seen the church of the deanery of St. Buryan, endowed by King Athelstane, and the very abrupt hill of Chapel Carn Brê, crowned with an ancient oratory now in ruins. Three of its nineteen stones have fallen. The distances between those standing are generally about 11 or 12 feet, measuring from the centre of one stone to the

² Antiq. p. 181. Borlase imagined that the number nineteen referred to the twelve months and the seven days of the week.

³ *Myin* is the plural of *maen*, or *mên*, "stone." *Dawns* signifies "dance." The legend is that these were nineteen maidens changed into stones for dancing on Sunday.

centre of the next; two of the intervals are nearly 14 feet each, and one nearly 21 feet. Two furlongs west of this temple is a large unhewn pillar 10 feet above ground; and about the same distance north-east-by-north of the circle are two very large unhewn pillars, called the *Pipers*,⁴ the one 15, and the other 13 feet above ground, and 100 yards apart. The Piper farthest from the temple is half way between it and an ancient cave called the *Fougou*, (to be described in a subsequent Chapter,) the circle, the two pipers, and the cave, being all very nearly in the same straight line.

II.—The next temple is that of *Boscawen-un*, in a croft 3 furlongs west-by-south of the village of that name, and 4 miles west-south-west from Penzance. It is traversed by a wall of modern date. Mr. Cotton⁵ imagined that this circle must have had originally twenty stones, besides the half-fallen tall one in its centre, as two of them are so widely apart that the intervening space is nearly double the average interval. Had that author, however, carefully examined the other three temples, he would have found that they all exhibit the same apparent defect, each having a space between two of its stones much wider than that between any other two. This widest intervening space may have been for the entrance and exit of religious processions, or of the victims. Three of these nineteen stones have also fallen. There is a barrow on the south-east of it, at the distance of 25 yards.

Two miles due east from this temple is the Roundago of Keris, which Borlase considered to have been another distinguished druidical temple of a very different kind, having, at its entrance, four rude pillars, 8 feet high, on which he thought some large, long stones lying near them, once rested horizontally, like those of Stonehenge, and of which entrance, as well as of the oval temple into which it led, he has given a plate in his *Antiquities*, p. 187. In a straight line, extending $1\frac{3}{4}$ miles north-east-

⁴ This name is evidently connected with the legend referred to in the preceding note.

⁵ Illustrations of Stone Circles, &c., in West Cornwall (1827), p. 23.

by-east from Boscawen-ûn circle, and at long intervals from each other, are three pillars which merit particular notice. The nearest, about 300 yards distant, resembles a wedge with a very blunt or broken edge; it is $7\frac{2}{3}$ feet above ground, and its broadest side, which is nearly 4 feet wide, faces the west by compass. The next of the three pillars is, without exception, the finest and most majestic of all the menhîrs in this district. It is 11 feet high, nearly $6\frac{1}{2}$ wide in its lower part, and $1\frac{1}{2}$ thick; while its sides are almost as flat and smooth as if they had been hewn; the direction of its edge is true north and south, and its sides face east and west. It stands very conspicuously 7 furlongs from the temple, and close on the north side of the Land's End road. The farthest of the three pillars, although only 4 feet above ground, $2\frac{1}{4}$ wide, and $1\frac{1}{4}$ thick, is equally remarkable; for its edge is in the line of the three pillars, north-east-by-east, pointing, like a finger-post, to the temple, and the upper half of each of its two sides bears a Roman cross. The *eastern* cross is, as usual, upright, with its shaft parallel to the vertical edges of the stone; but the *western* cross, unlike every other in this neighbourhood, is inclined very considerably, with its head towards the south. This appears to be the only anciently erected pillar, in this district, on which a cross has been subsequently carved.⁶ As it is in a very unfrequented spot, the tourist, after reaching the "Four Lanes' End," at Lower Drift, should walk three hundred paces from the Land's End road along the road to Sancreed Church, then get over the north-eastern hedge, and descend nearly to the bottom of the steep croft in which it stands. These three pillars are all invisible from the temple, and from one another.

III.—The *Tregeseal* temple is on an open common, 3 furlongs south of the top of Carn Kenidjack, in St. Just, and $5\frac{1}{2}$ miles from Penzance. The late Rev. John Buller, taking the smallest distance between the twelve stones now standing as a measure, imagined it to have consisted

⁶ A sketch of this stone, with its eastern cross, is given by Mr. Blight in his *Ancient Crosses, &c., in the West of Cornwall*, p. 41.

originally of twenty-one stones; but, in thus judging, he made an error similar to that of Mr. Cotton with respect to the Boscawen-ûn circle; and there is not the least reason for supposing that the number of stones in any of these four druidical temples ever exceeded nineteen, as stated by Borlase, and corroborated by the vulgar name of "nine maidens," (an abbreviation for "nineteen maidens,") by which they are in this district, as already mentioned, everywhere known. Mr. Buller has described the much less perfect remains of another circle west (by compass) from the Tregeseal temple, some of the stones being in a hedge, and the total number having been, as he considered, the same as that of the eastern circle; the circles are 120 feet from each other, measuring from their centres, and the diameter of each "is from 60 to 70 feet."⁷ One of these may have been a temple of the sun, and the other a temple of the moon.

Granite slabs from 3 to 6 feet long, each perforated with a hole of about 5 inches bore, have been found near these temples. Four such, including a broken one, are lying on the common, about a quarter of a mile north-east-by-east of the Tregeseal temple; and two may be seen near the Dawns Myin, at the gaps or entrances into fields, one on the north across the great road, the other towards the east. These "holed stones" are supposed to have been used for securing the victims. And Toland, in his *History of the Druids*, speaking of two circular temples in the Orkney Islands, says:—

"Near the lesser temple stand 2 stones . . . through the middle of which is a large hole to which criminals and victims were tied."⁸—p. 91.

IV.—The temple of *Boshednan* is also on a common, between Ding Dong Mine and Carn Galva, and $3\frac{1}{2}$ miles north-west of Penzance. It has fewer stones remaining than either of the others; and two of them are considerably larger than the rest, one of these being prostrate, and the other, which is next to it, still standing nearly 7

⁷ Buller's *St. Just* (1842), p. 96.

⁸ *Ibid.* p. 101. Borlase's *Antiq.* p. 170.

feet above ground. Near this temple are two or three large barrows, and a small one is within 12 feet on the south of it.

Two furlongs west of these "nine maidens" is the *Mén-an-tol*,⁹ which consists of three stones set upright in a straight line east and west by compass. The central one is $3\frac{1}{2}$ feet high, which is an inch or two lower than the others, from each of which it is about $8\frac{1}{2}$ feet apart. This central slab is something like a very large ancient upper millstone, with a hole through it of four times greater diameter than usual. It is rudely convex on its eastern, and nearly flat on its western side. The hole, too, like that in an ancient upper millstone, is considerably larger on the convex, or upper side, than on the opposite, and is nearly circular, with a diameter at the smaller end of about 17 inches. This hole faces each of the outer stones, so that the circumference, or plane, of the slab through which it is bored, is in a line north and south by compass, and also nearly in a line with Lanyon Quoit. For what superstitious purpose this stone was used it is vain to conjecture. The only tradition connected therewith is that persons afflicted with the crick, or rheumatism, who crawl, or are drawn, through it, are cured by this operation. Hence it is called by the neighbouring villagers the "Crick-stone." Having referred to Lanyon Quoit, I may here add that a straight line $1\frac{3}{4}$ miles long, drawn due east and west, would almost intersect *Lanyon cromlech*, *West Lanyon cromlech*, *Ch'ûn Castle*, and *Ch'ûn cromlech*; while another straight line, of the same length, proceeding north-by-east from Lanyon cromlech, would nearly pass through the *Mén-an-tol*, the *Mén Scriffys*, and *Bosprennis cromlech*. These, and the before noticed most remarkable relative positions and bearings of several of our remaining antiquities, show from a new point of view the loss which the antiquarian student has sustained by the destruction, during the last two centuries, of so many of our prehistoric relics.

The four temples now described are not the only ones in

⁹ "The holed stone," *tol* signifying "hole."—See plate I. fig. 2.

Britain where the number nineteen stands so prominent. In Stonehenge the inner oval, immediately around the altar, consists of precisely nineteen stones.¹ So, too, the temple of Classerniss, in the Isle of Lewis, consists of an avenue of nineteen stones on each side, leading into a circle of twelve others.²

In support of the general opinion that these circles were temples of the sun, is the following passage from Diodorus, beginning with an apparent reference to Mount's Bay, the southernmost and mildest part of Great Britain :—

“ Amongst them that have written old stories much like fables, Hecataeus and some others say that there is an island in the ocean over against Gaul, (as big as Sicily,) under the arctic pole, where the Hyperboreans inhabit, so called, because they lie beyond the breezes of the north wind; that the soil there is very rich and very fruitful, and the climate temperate, inasmuch as there are two crops in the year.”

Here it is important to notice that, with regard to *Britain generally*, this description is not true, but it justly represents the climate of *Mount's Bay*, in this district, from which circumstance we may fairly conclude, that the authorities from whom Hecataeus and the others derived their information, were the Phœnician traders to Mount's Bay, who imagined that all Britain enjoyed as mild a climate as Mount's Bay, where still “ there are two crops in the year.” But to proceed with the quotation :—

“ They say that Latona was born there, and, therefore, that they worship Apollo above all other gods; that these inhabitants demean themselves as if they were Apollo's priests, who has there a stately grove and renowned temple of a round form, that there is a city likewise consecrated to this god.” “ The sovereignty of this city and the care of the temple (they say) belong to the Boreades, the posterity of Boreas, who hold the principality by descent in a direct line from that ancestor.”³

The city and temple of Apollo, or the sun, are supposed to have been those of Old Sarum and Stonehenge. “ The renowned temple of a round form ” of Stonehenge,

¹ See the plate in Dr. Stukeley's *Stonehenge*, p. 20.

² Borlase's *Antiq.* p. 190.

³ Book ii. Chap. iii., Booth's Translation, i. p. 139.

according to Dr. Stukeley, must have been built soon after the temple of Solomon, and by British Druids, who had probably heard of that temple through the Phœnician traders. This he inferred from the stones being chiselled, and from some of them being placed horizontally on upright ones, which was an approach to a covered temple. The druidical temples, however, now described, being mere circles of upright stones, unchiselled and unhewn,⁴ and having no others placed on them, are apparently older than Stonehenge, and may have been erected by Druids who had come from the East before the Jewish temple was built, and had seen the Jewish tabernacle, the court of which, where the victims were slain, was entirely open to the sky, and enclosed by pillars placed at distances of 5 cubits, or about 9 feet from each other. The court of the tabernacle was, however, rectangular, whereas our druidical temples are nearly circular, a difference that might be traced to the worship of the sun. The druidical priesthood also, like that of the Jews, was confined to the descendants of one man, as recorded in the quotation.

The passage concludes thus:—

“They say, moreover, that Apollo once in nineteen years comes into the island, in which space of time the stars perform their courses, and return to the same point, and therefore the Greeks call the revolution of nineteen years the Great Year.”

This mythological reference to the cycle of nineteen years, at the end of which the new and full moons happen within an hour and a half of the same times of the year as they did at the beginning, is very remarkable; for by it Christians have always regulated their moveable festivals, and the Greeks adopted it for the like purpose, after Meton had discovered it in 430 B.C. But it would appear from the sentence last quoted, that the knowledge of this cycle must have been familiar to the Druids in Britain many centuries before the time of Meton, and that to this cycle of nineteen years, the number nineteen so prominent in our druidical temples most probably referred.

⁴ Exodus xx. 25.

CHAPTER III.

"Giants' Graves" compared with those in Sardinia and the Scilly Isles.

A FURLONG north-east-by-east of the Tregeseal druidical temple (p. 289) are two very ancient caves, resembling so nearly the numerous "Giants' Graves" in the Scilly Isles, and the still more numerous "Giants' Sepulchres" in Sardinia, that I will here introduce a description of the latter from Tyndale's *Travels* in that island, i. p. 140, published in 1849:—

"They may be described (he says) as a series of large stones placed together without any cement, enclosing a foss or vacuum from 15 to 36 feet long, from 3 to 6 wide, the same in depth, with immense flat stones resting on them as a covering." "The foss runs invariably from north-west to south-east, and at the latter point is a large upright head-stone, averaging from 10 to 15 feet high," "having in many instances an aperture about 18 inches square at its base. On either side of this stile (head-stone) commences a series of separate stones forming an arc, the chord of which varies from 20 to 40 feet, so that the whole figure somewhat resembles the bow and shank of a spur."

The only difference between the caves in Sardinia and those at Scilly is, that the latter are without the tall head stone and arc, do not all point in one direction, and are, or were originally, surrounded each by a circle of large stones, the space between the cave and circle being filled with small stones and earth, and the whole covered with turf. In some instances there is a second circle of large stones concentric with, and 4 or 5 feet distant from, the first. The following is Borlase's description of the largest which he examined in St. Mary's, the chief of the Scilly Isles:—

"In the middle of the barrow was a large cavity full of earth; there was a passage into it at the eastern end 1 foot 8 inches wide,⁵ betwixt two stones set on end; the cavity was 4 feet

⁵ This is precisely the width of the aperture at the south-east end of the largest Sardinian cave mentioned by Tyndale, ii. p. 282.

8 inches wide in the middle, the length 22 feet; it was walled on each side with masonry and mortar, the walls, or sides, 4 feet 10 inches high. At the western end it had a large flat stone on its edge, which terminated the cavity. Its length bore east-by-north, and it was covered from end to end with large flat stones, several of which we removed, and others had been carried off before for building."⁶

Fig. 3 of plate I. is a drawing of it by Borlase. They are called in Scilly, from their great length, "Giants' Graves." This is now their most common name, but, until the present century, they were generally termed "Giants' Caves," which is indeed the only name given them by Troutbeck, in his *Survey of the Scilly Islands*.

The two caves in this district which I have mentioned are constructed like those in Scilly, and their fosses run from north-north-west to south-south-east. That nearest the Tregeseal temple has still considerable remains of its well constructed granite walls and roof.

Antiquarians are not agreed whether these caves in Sardinia and the Scilly Islands were for the dead or the living. The Sardinian caves are supposed to have been made by Canaanites, who fled from their country in the time of Joshua.⁷

⁶ Borlase on the Islands of Scilly, p. 29. See also his *Antiquities*, p. 207.

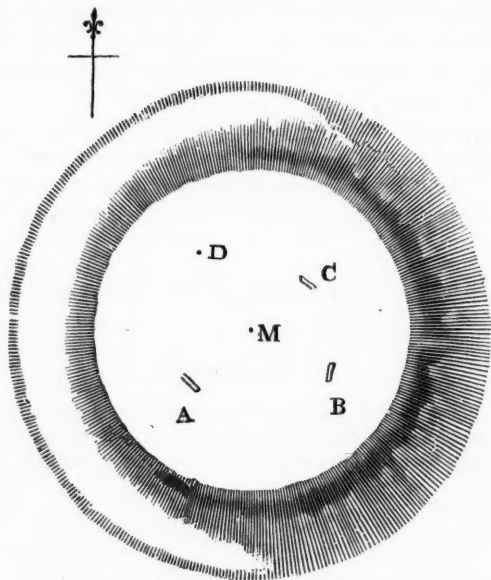
⁷ Tyndale, i. pp. 145, 147.

(To be continued.)

[There are several hypotheses advanced in this paper which must not be supposed by members to have escaped our notice, but which we purposely refrain from commenting upon.—ED. ARCH. CAMB.]

TUMULUS AT BERRIEW, MONTGOMERYSHIRE.

HAVING learnt that Mr. Evans, the farmer on whose land the tumulus mentioned in the last Number of the *Archæologia Cambrensis* is placed, had determined to remove the stone which had so often interfered with the free passage of his plough on April 14th, I proceeded to Berriew on the morning of that day, and having been joined by T. O. Morgan, Esq., of Aberystwyth, our Local Secretary for Cardigan, and the Rev. J. J. Turner, of Berriew, got to the ground about 10 A.M. There we found a low mound, which, by frequent ploughing, had



Tumulus near Berriew.

become little more than a slight undulation in the land, and, at the highest point, did not rise more than eight or nine feet above the general level of the field. It is not easy to determine the original limits of a mound so

continually ploughed. At present it is nearly a circle, with a diameter of thirty-five yards. It stands in a field very near the large upright stone, called, in the Ordnance map, Maen Beuno. A line drawn from the small fortified post of the Moat, near Forden, visited on our way to Montgomery in August last, and the Mount, near Luggy, would intersect the tumulus. I notice this as marking the exact spot on the Ordnance map.

One large stone, A, we found in a deep hole, the earth having been dug out by the farmer last year, and the stone overthrown. Another at point B was uncovered at the top. As the object which the tenant had at heart was to remove B, we commenced cutting a broad trench between the two stones, a distance of nine yards. We worked down to the level of the field below either of the stones, but did not meet with anything very remarkable, except now and then a small quantity of charcoal, together with a slight trace of cinders. Here and there a small seam or stratum of discoloured earth was observed. The burnt substances were present near A in much larger quantities than in any other part of the mound.

In the meantime another party of men were employed in cutting a similar trench, in a northern direction, from A to the point D, about ten or eleven yards. Although A D was made longer than A B, we found nothing to reward our toils; we, therefore, chose a point equidistant between B and D, and began to drive a trench through the middle of the mound in the direction of it. At the point C we discovered another stone similar in its character to those at A and B, but not quite so large. Thus we obtained the position of three stones, A, B, C, nearly on the circumference of a circle drawn from M as a centre.

The stone at A measured 5 feet by 4. It is an irregular mass of trap, through which run lines of white spar; it stood upon a bed of much smaller stones. The stone at B measured $5\frac{1}{2}$ feet in length, pear-shaped, standing on the smaller end. That at C was much smaller than its fellows. Neither of these stones stood upon other stones. It is worthy of remark that all three

are masses of trap; they must have been brought to their present site from some distance, probably from Montgomery rock. The sharpness of edge shows that they have not been much subjected to the action of water.

There can be no doubt that the whole mound is artificial. The earth worked with an ease very uncommon in that field, where the soil is generally rather hard. Moreover we found clay, gravel and mould all mixed together. As one of the workmen expressed it, "the earth was all turned and tossed about."

Perhaps some of our archæological friends may be able to suggest the purpose for which these large stones were placed in an upright position, (probably on the surface of the field,) and then the surrounding soil thrown upon them. The field is not known by any peculiar name. The traditions of the country point to these lands as the site of an ancient battle-field. One of the workmen present told us that a very old master, with whom he worked on that land when a young man, used to say that there had been foul work there a long time ago. The old farmer would threaten to call up the "old one" who was buried there.

This would lead us to conclude that some person of note was interred under this mound. A considerable quantity of charred substances were found under and around the large stone at A, and in smaller quantities these were present in other parts of the mound.

When a human body is exposed to the action of fire, by far the larger portion is driven off in vapour and thick smoke. Captain B. Hall, in his *Travels in India*, remarks upon the very small quantity of ashes which remained after a body had been burnt; a little wood was placed under the body and lighted, a dense column of smoke arose; in a short time nothing was left but a few handfuls of cinders—

"Expende Hannibalem: quot libras in duce summo
Invenies?"

Juvenal must have seen many a body burnt.

I consider that the discolouration of the earth near the

stones, and in various parts of the mound, is caused by the presence of iron.

It is very probable that more than one battle has been fought in this neighbourhood. The ground is sufficiently raised above the level of the river to afford firm footing. A general might well choose this ground to contest the passage of the fords of the Severn, as he would himself be supported by the fortified posts on the heights above Berriew, and would check the progress of an enemy desirous of penetrating up that important pass. It is certain that in more modern times several engagements took place between the garrison of Montgomery and their Welsh neighbours.

Two or three tumuli of a similar appearance are still to be seen in the fields around.

Mr. Evans proposes covering the large stones up again, after he has lowered them into a position that will not interfere with the plough.

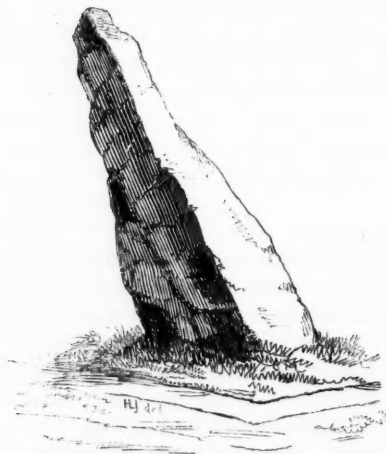
D. PHILLIPS LEWIS.

Buttington, April 17, 1857.

MAEN BEUNO.

In a lane near the field, mentioned in the above account, stands the Maen Beuno, a rude maen-hir; and this primæval monument, viewed conjointly with the tumuli noticed by Mr. Lewis, tends to corroborate the tradition of the place, that a battle-field is here commemorated. We believe that meini-hirion generally mark the graves of personages of distinction; but we do not exactly know the reason of the name of St. Beuno being coupled with this monument. Mr. T. O. Morgan informs us that this stone is on the boundary between the two townships into which the parish is divided, and thinks that it may have taken its name from the church having been erected under the vocable of that saint,—which is highly probable. A similar stone will be remembered by those who, at the time of the Welshpool Meeting, visited the Roman camp by the Severn side, on their way home from Montgomery. To this latter maen-hir no name is attached,

at least no appellation derived from any person. In this case, too, we are inclined to consider the old hoar stone as marking the resting-place of some brave leader; and from its standing just outside the Roman agger, we are tempted to see in it a monument to one who may have fallen in assaulting the intrenchment close at hand. The juxtaposition of the maen-hir and the Roman camp almost irresistibly leads to this poetical conjecture; still there is nothing beyond the merest guess-work in the matter. We may, however, take it as a fact, proved by the remains of all kinds that lie in the neighbourhood of the Severn in this county, that the ground was exceedingly debateable, and that many a bloody struggle has rendered the localities famous in early times.



Maen Beuno near Berriew.

The Maen Beuno, of which a view is given, now stands almost in the ditch by the road side. It is somewhat inclined; but all marks of any surrounding tumulus, if any existed, must have disappeared in the process of road and hedge making. The old stone may remain here for centuries, unless some clumsy waggoner happen to drive up against it in a dark night, when he will probably obtain leave from the parish authorities to remove it.

The operation of digging into the tumulus, so well described by Mr. Lewis, and so judiciously conducted, seems to us to prove a hasty interment, and to correspond in its results to a similar operation near Cardiff, at the time of our Association meeting there. On that occasion, it will be remembered, an enormous mound was found to cover black earth, *with heather*, and to show hasty cremation. So it was in this case; the battle over, the bodies were probably hurried into heaps, burnt, and tumuli raised. The country was not one of peaceable occupation, and there was no time to commemorate the dead more carefully.

We know of several other tumuli in Montgomeryshire in similar positions, and very probably they indicate similar events.—ED. ARCH. CAMB.

CELTIC SEPULTURE ON THE MOUNTAINS OF CARNO, MONTGOMERYSHIRE.

FOLLOWING the boundary of the parish of Carno westward, we come to a vast tract of table-land forming part of the huge range of hills not inaptly termed the "backbone of Montgomeryshire." On a slightly elevated spot, commanding a view of the Severn vale to the east, and that of the Dyfi on the west, there is a large carn of loose stones, called "Twr Gwyn Mawr." Before we come to speak of its primary use, we may observe that it secondarily stands as the boundary of the old parishes of Llanbrynmair and Carno, and is also the eastern limit of the new parish of Dylife. It measures 60 feet in diameter, and the stones of which it is composed must have been brought a distance of at least one mile, and the largest of them are about a ton weight. The carn is of the broad type, rather flat at the top. The subsoil being peat, the mass of stones is somewhat sunk into the earth.

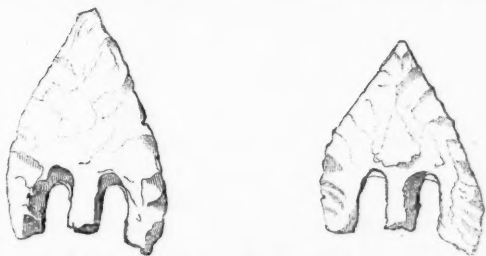
In the month of June, 1855, just when the successful

excavations were carried on at the neighbouring Roman station at Caersws, it was suggested that the carn should be opened, in order to discover, if possible, how far the general assertion respecting its origin and use would be borne out by the facts of its construction and contents when brought to the tests of archæological science. It is well known that these mountains of Carno were the scenes of the bloody battles fought some time after the death of Howell Dda, A.D. 949. The contending parties were the men of North Wales, led on by Ieuaf and Iago, sons of Idwal Foel, on the one hand, and the men of South Wales, by Owen Rhun, Roderic and Edwin, their cousins, when the Northwallians became masters of the field. A second battle is chronicled in the "Brut" as having taken place A.D. 1080, and is designated "Gwaith Carno" (or the affair at Carno). It is due to the writer of a very able and interesting paper on Carno, to state that he merely gave the tradition of the place when he wrote thus:—

"The spot on or near which both these battles of Carno took place is said, in the traditionary accounts handed down in the neighbourhood, to have been on a part of a high chain of mountains that proceed from Plynlimon, betwixt Carno and Trefeglwys, towards Llanbrynmair. On this hilly ridge is an immense carn, beneath which, it is said, Traherne ab Caradoc lies buried. It measures sixty feet in diameter, and is called 'Twr Gwyn Mawr,' and these traditions are somewhat strengthened by the finding near the spot javelin heads, battle-axes, and the infantry bills of that period."

We opened the carn on the south side, and having gone about six feet into the mass of stones, we found, on a level with the soil, three flag stones laid flat on the earth. Under these we found a mixture of wood charcoal, and bones; some of the bones appeared calcined. We clearly saw they were human bones, though in an advanced state of decomposition. More ashes were found between the stones and the soil between that and the centre of the carn. Here was found also a small leaf of bronze, about the size of a crown piece, but much thinner; it must have been originally much larger; the edges were crumbling away; one side was slightly polished;

its shape and appearance did not resemble a coin. The nature and thickness of the metal, and its appearance, very much resembled, on the whole, that of some of the Nineveh remains in the British Museum. Whether it was part of a mirror, or of a breastplate, I can hardly hazard a conjecture. Turning our section to the east, we came to a dwarf wall, the stones being placed without any mortar. On removing it we discovered a walled chamber, or grave, 3 yards in length, and 2 feet in breadth, inside the wall. It was covered with six cap stones, and its depth was about 26 inches. The cap stones were removed carefully; some required two men to handle them. The floor of the grave was covered with black charcoal and ashes, intermixed with a profusion of small stones. These stones were all nearly round, differing in size, but most of them not larger than a crow's egg; they were river stones, brought from some distance. On turning over the ashes and earth, small fragments of bones were discovered; and in its south end, (for it ran north and south,) we found a beautiful

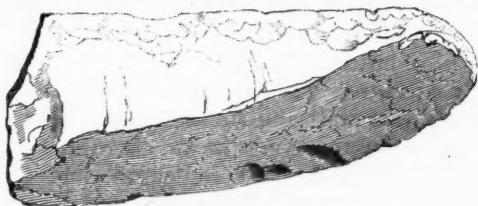


Flint Arrow Heads found near Carno.

arrow head of flint among the ashes. On further search we found the flint knife; it is broken at the large end. We carried all the ashes out of the grave, and, on further examination, we found a second arrow head very nearly of the same shape and size.

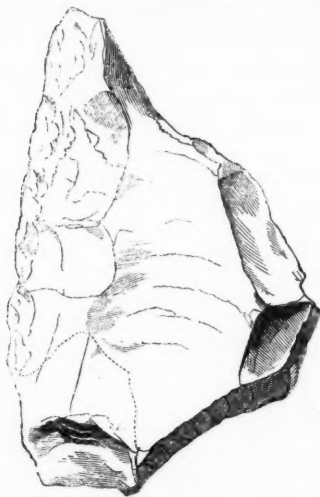
Not the least dressing could be discovered on any of the stones; it was evident that neither hammer nor chisel was used. The thickness of the walls could not exactly be ascertained, they were backed by the great body of the carn.

Looking at all these facts, we may find strong reasons against the notion, that this monument is that under



Flint Knife found near Carno.

which Trahearne ap Caradog was buried. In the first place, cremation was not practised as the mode of burial

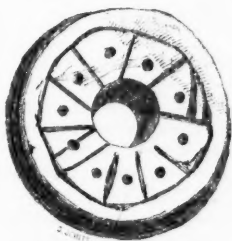


Flint Spear Head found near Carno.

at the time Trahearne fell in the bloody struggle,—the position of the grave north and south was not such as would be made in the tenth century; and, in the next, the flint articles are not such as were in use at the time of the battle of Carno.

I believe this carn to belong to the prehistoric period. Nearly every county in the island will furnish examples of this method of covering the dead with heaps of stones.

The distance from each other of the different deposits of calcined bones, favours the idea that this was made the resting-place of many persons. Large as Twr Gwyn



Spindle found near Carno.

Mawr is, it sinks into insignificance when compared with other monuments of ancient sepulture. Herodotus tells us that the tumulus erected over the remains of Alyattes was more than six stadia in circumference. Tacitus' account of burial among the Celtic tribes is quite in accordance with what we discovered here. He says:—

“Funerum nulla ambitio; id solum observatur ut corpora clarorum virorum certis lignis cumentur. Struem rogi nec vestibus nec odoribus cumulant; sua cuique arma quorundam igni et equus adjungitur; sepulchrum cespes erigit.”—*De Morib. Germ.*, cap. xxvii.

As early as the migration of the Cimmerii from the southern shore of the Euxine to Europe, we find from Herodotus that they raised huge heaps of stones over the bodies of their dead. Though this mode of interment was not confined to the Celtic tribes, it still appears to have been with them, above all others, a sacred duty, and it certainly points out a degree of reverence and respect which we may look for in vain among many other nations who flourished about the same period.

D. DAVIES,

Local Secretary for Montgomeryshire.

Correspondence.

ROMAN TOWNS IN BRITAIN.

To the Editor of the Archæologia Cambrensis.

SIR,—I may be pardoned for making a few observations with reference to Mr. Wright's list (in our last Number) of the Roman stations in this vicinity, and for suggesting to members who have taken an interest in the subject, what to some of them may be novel, as the site of one or more of those stations; but I would first observe that Mr. Wright is in error in placing Bovium (Bangor) in Shropshire, that station being in Flintshire.

Much reading on the subject, and a long and careful consideration of the localities, have satisfied me that the Romans, a warlike people, superior to all their cotemporaries, were not likely to form a station at Rowton, in this county; which place, being on the south side of the river, could not, when the Severn was flooded, (there being then no bridges,) be either reinforced or supplied in any way from the other Roman stations, which are all on the contrary side of the river; nor could the garrison there, under any circumstances, have effected a retreat, if assailed by a sufficiently powerful enemy. For this reason I have decided that Ruyton, in this county, was the Rutunium of the Romans; and, at this day, the ancient roads leading from Ruyton to the Roman works at Llanymynech on the one hand, and to Bovium (Bangor) on the other, are still followed, subject only to that improvement which modern usages have called for in every other direction.

Mediolanum, I have no doubt, stood on the site of Shrewsbury; and the distance, according to Antoninus, from Wroxeter to Chester, at that period, when the northern side of the Severn must have been the only route, was fifty-three miles, coursing through Mediolanum, Rutunium and Bovium, which distance is precisely that of the present route from Wroxeter, through Shrewsbury, Ruyton and Bangor, to Chester, following the road as formed on the north side of the river, and which must of necessity have been, as I have already stated, the only route in the Roman period.

Bravinium was Rushbury, the Roman road to which place from Wroxeter, as also from Rushbury onward towards the border of Herefordshire and Radnorshire, is as clearly traceable now as it was when first formed (in what is now Shropshire) by the Romans.

The subject is one that is too important for a mere note; but I trust that the hints I have thus suggested may elicit further inquiry and consideration on the part of those gentlemen who have taken the trouble of entering upon the investigation of the settlement made by the Romans in this island.—I remain, &c.,

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,
4th April, 1857.

COYTY INSCRIPTION; PEMBROKESHIRE ANTIQUITIES; ERIC, DUKE OF BRITANNY; ORIGIN OF THE WELSH, &c.

To the Editor of the Archæologia Cambrensis.

SIR,—I have several scraps to communicate to you on a wonderful variety of subjects, for which I cannot devise any common heading, unless it be that of "Omnium Gatherum."

I.—You may remember the monumental inscription (see p. 107 of our last Number) of the man at Coyty who was MOVED TO ETERNITY. I unfortunately lost the copy I made, so I could not insert it in full in my paper. Through the kindness of the Rev. H. L. Blossé, I am now able to communicate the inscription in all its fullness and beauty. I must add that the character employed being, as I said, very peculiar, the word MAKE in the second line looks much more like MARE—possibly that may be the true reading, one quite in harmony with the metaphor immediately following about "Life soon *posting* away."

Ivan Williams died 23 of July 1710. Aged 84.

AWAKE DVLL MORTALS SEE Y^R DVBIOS STAY
FRAIL IS OVR MAKE & LIFE SOON POSTS AWAY
MYRIADS OF CHANCES TAKE AWAY OVR BREATH
AND MVLTIPLICATIOVS WAYS THERE ARE TO DEATH
BENEATH ONE LIES ESTEND FOR LIFE & AGE
BY THVNDER FORCD TO QVIT THIS WORLDLY ^{STAGE}
TREMENDOVS DEATH SO SVDDENLY TO BE
FROM LIVES SHORT SCENE MOVS'D TO ETERNIT^Y

II.—I have just received a letter, which I inclose, from the Rev. H. R. Lloyd, of Owersby, Lincolnshire, containing some additional information about the Pembrokeshire churches described in my paper published in 1852, which I thought might interest some of your readers.

PEMBROKESHIRE ANTIQUITIES.

To E. A. Freeman, Esq., Glanrhymny, Cardiff.

SIR,—Having been reading Vol. III. of *Archæologia Cambrensis*, and especially your paper on the "Architectural Antiquities of South Pembrokeshire" with very great pleasure, I take the liberty of writing to you to mention some particulars which are not mentioned in that document, but which came under my observation as Incumbent of Carew from 1842–45. In 1831 I first saw Carew church, and it *then* had an oak waggon roof, very like the roof of Tenby church. The tower of Carew church was formerly crowned with eight pinnacles, the bases and iron dowels of some of them being visible on the parapet still; seven are gone, the eighth (the stone pyramid of the turret) remains. Of changes in the church, I will only say that the little monumental recumbent effigy in the south wall of the chancel,

as well as the sedilia, were dug out by my hands in 1843; and, about the same time, the sacristy was restored, the priests' door opened, and the two oak (home-made) doors set up in those two doorways, and the two stone effigies moved into (? restored to) their places in the chancel, from the south aisle of the nave, where they lay upon the bench table, and the new font was made an *exact fac-simile* of the old freestone, broken one. Part of the rectory (near the vicarage) is very ancient. At Cosheston rectory the kitchen is an ancient barrel-vaulted room. As to the difficulty of finding the chapel in Maenorbyr Castle, I heard that the first Lord Milford turned the chapel into a dining-hall, in which to feast the homagers belonging to the courts which were then there held for the lordship, so the chapel would be hard to find under these circumstances. In Carew Newton, a hamlet near Carew Castle, there are several perfect "Flemish" mediæval houses deserving examination. By the church of Llandilo-Abercywyn, in Caermarthenshire, near Llaugharne, there is, or was, an ancient *Norman* house, with vault below, and exterior stone steps to the upper floor; it is near the church, and, from its out-of-the-way situation, is seldom seen, and I have never heard of its being described. It seemed to me more perfect than any of these remains. Of Carew Castle I will only say that I have great pleasure in remembering that it was mainly owing to my representation to the late owner of the castle, that the first efforts at preservation, by repair and inclosure with iron gates, were made; and of the cross, I recollect with pleasure that one stormy night having blown down the upper small cross into an angle of 45 degrees with the shaft, I employed the leaden lining of the old font (which lead I was at a loss how to use) in setting the upper cross firm in its socket, I hope, for ever. Having a singular pleasure in recalling to mind my sojourn in Carew, and Pembrokeshire generally, and having much delight in antiquarian pursuits, I trust you will forgive my troubling you with this letter, especially as I want (if I can) to vindicate my old Carew steeple as being (if it had its due in the way of pinnacles) a little above the common-place; though, as a fact, it has not "the peculiar charm of the wild and wondrous structures in its vicinity," your observations upon which I thoroughly enjoy and appreciate.—I am, Sir, yours very respectfully,

HENRY ROBERT LLOYD.

Vicarage, Owersby, Market Rasen,
April 16, 1857.

III.—Who was Eric, Duke or King of Brittany (*Arch. Camb.* Jan. p. 75) or Normandy (p. 219) in 458? How could there be a Duke of Normandy in 458, and, if a ruler, under whatever title, of Brittany, how did he get the Scandinavian name of Eric? And what do M. N. and E. L. B. mean by saying that Eric, or anybody in the fourth or fifth century, gave any part of Armorica the title of "*Petite Bretagne*?" Do they suppose that French was spoken, and used in documents, either in 383 or in 458?

IV.—I have naturally been reading with great interest the contro-

versy between Mr. Wright and Mr. Babington in our two last Numbers. I am not sufficiently versed in early Celtic history to plunge into the thick of the conflict; but I cannot but express my surprise at Mr. Wright's difficulty about Mr. Babington's suggestion that the Welsh may have come from "Scotland" rather than Brittany. Now Mr. Babington's words in the foregoing sentence "Cumbria, Strath-Clwyd, or Reged," sufficiently explain his meaning. He is not talking, as Mr. Wright seems to think, of the Scottish Gael, but of the northern branch of the Cymry, who are of some importance in English history at least as late as the seventh century, and in Scottish history much later, and who have left their name to an English county—Cumberland.

I am rather glad Mr. Wright has put forward a theory so utterly repugnant to all Welsh sentiment, because I would fain hope that my Welsh friends may now be inclined to look with comparative favour on Mr. Basil Jones and his "Gwyddyl."

I am, Sir, your obedient servant,

EDWARD A. FREEMAN.

Lanrumney, Cardiff, April 25, 1857.

ANTIQUITIES OF CAERSWS; OFFA'S DYKE; COLD HARBOUR.

To the Editor of the Archæologia Cambrensis.

SIR,—In reading our last Number, it has struck me that you might possibly not object to a few miscellaneous remarks on several passages which appeared to me to admit of further explanation or correction; and I therefore take the liberty, without further ceremony, to "dot down" my notes as they occurred to me, in the desire, be it understood, of assisting, and not of criticizing, our excellent contributors and correspondents.

I.—The first remarks I have to make are on the interesting researches at Caersws. In regard to Mr. Davies' suggested derivation of the Welsh *caer*, or *gaer* (p. 152), I think there is a strong argument in favour of the usual derivation of this word from the Latin *castrum*, in the fact of the remarkable manner in which, in some instances, one word has taken the place of the other, or rather the Roman word has subsided into the Welsh word. Thus we cannot doubt that *Caerleon* represents the words *castrum legionis*, and that *Caerwent* is *castrum Ventæ*. Moreover, the earlier records of British history, such as Nennius, whatever be their authority in other respects, acknowledge clearly their belief in this derivation of the word in their lists of cities, in which they use *caer* exactly in the same way that the Anglo-Saxons used their *ceaster*. The derivation proposed by Mr. Davies seems to me much more far-fetched.

II.—The inscribed tiles, pp. 158, 159, 160. I do not think it in the slightest degree probable that we should find the name of Frontinus on a brick, much less indicated only by initials; and I would deprecate

strongly these guesses at the meanings of inscriptions, which, in cases like this, can only be understood by careful, and sometimes long, comparison. The inscriptions on the tiles at Caersws probably refer to the twentieth legion, which was stationed at Chester, or to some detachments drawn from it who were the builders here; and as that legion, we know, had the title *Valens Victrix*, it strikes me that C. I. C. I. and C. I. F. may really be different readings of imperfect examples of the same stamp, and may perhaps be part of the word VICTrix. Tiles with the name and titles of the different legions are frequently found on Roman sites, but other letters are also found at times which antiquaries have not yet been able to explain; but it would be unsafe to give any opinion without seeing the tiles. The inscription IVNO, given on p. 160, is of course a potter's mark, the O representing the Latin word *officina* (the potter's workshop); the name also in this case is perhaps imperfect.

III.—P. 161. From my own observations I am decidedly not of opinion that the Roman villas in Britain served as military establishments. I have always remarked that the builders aimed at great internal elegance, and, above all things, comfort and convenience, but rarely if ever at strength. Indeed I am much inclined to believe that the walls, as far as they were built of stone, were generally low, and that the superstructure was of timber. We usually find the floors of the rooms strewn with roof-tiles, and with flue-tiles, and also with pieces of smooth painted stucco from the inner surface of the walls, but I do not recollect ever finding portions of the masonry of solid walls, except such as evidently belonged to the lower part of the walls, which are almost always found at a uniform height, and not presenting the usual appearance of high walls which have been broken down.

Perhaps, while speaking on this point, I may be allowed to remark that people in general are quite under a misapprehension as to the anxiety of the Romans to fortify themselves in this island. All our discoveries tend to show that that people, over the greater part of Britain, did not find it necessary to fortify themselves at all, and there are strong reasons for believing that even the towns were not surrounded with walls until the period of the rebellions and civil wars which we know from history to have marked the later ages of the Roman occupation, when the towns seem to have fortified themselves against one another, and against the Saxon and other invaders. We know that Londinium, the great city of the island, went through a gradual increase in extent, which has been distinctly traced by the results of excavations, and which must have continued through a great length of years, and it is certain that it was not surrounded with walls until after it had reached its greatest extent. Moreover, it is worthy of remark that at London, and in other places, where large stones have been used in the walls, they are often found to have been taken from older buildings, such as temples and other public edifices which had probably fallen into ruin, and the architectural character of

these fragments is almost always of the debased character which marks a late age.

IV.—The pit mentioned in p. 161 was probably of the same description as those found so abundantly at Richborough, Winchester, and other Roman sites, and which there appears little doubt served as privies. They are generally found at a short distance outside the walls of the buildings.

V.—P. 166. The semicircular apartment, which is generally a recess from a larger room, rather than a room in itself, is found in almost all Roman villas, or houses, in this island, and evidently served some especial purpose. It has generally, at the place where it joined the other apartment, two pieces of wall projecting inwards, which seem to show that it was separated from the main room by a screen, or curtain. In one instance at least, in a villa opened in the immediate vicinity of Leicester (the Roman *Ratæ*), what appeared to be the base or support of a statue, or altar, was found within it, and this and some other circumstances have led me to believe that this semicircular room was a chapel, or place of domestic worship, where an altar to, or statue of, the deity who had been chosen as the patron of the family stood.

VI.—On the same page, Mr. Davies is certainly wrong in stating in the note that the Romans had no windows. I have myself, on more than one occasion, found on the original level of the Roman floor, close to the wall, and beneath where a window no doubt existed, pieces of broken window glass, which is generally thin and rather good in quality. Such was the case at Lymne, in Kent (the *Portus Lemanis*), where I was looking on and giving directions to the men as they cleared away the earth to the bottom of the side wall of a large building, which seemed to have stood in the upper part of the town. The original surface of the ground was very easily distinguished, and I picked up from it almost a handful of pieces of window glass, some of which I have preserved.

VII.—P. 205. It has always struck me that one important use of boundary walls of stone or earth, like Offa's Dyke, or the walls of Hadrian and Antoninus in the north, has been overlooked by those who treat of them. The object of a border inroad, either of the Caledonians into the Roman province, or of the Welsh into Offa's kingdom, was exactly the same as that of the Scots and Welsh at a later period of the middle ages, namely, to take the invaded country by surprise, and carry off plunder, which plunder consisted chiefly of cattle. We know that the Scots were extremely clever in carrying off great herds of cattle in this way, and in getting them across the border before a sufficient armed force could be collected in the invaded country to stop them, and deprive them of their booty. Now, from what I have seen of Offa's Dyke in several places, I cannot imagine that it could have been any great hindrance to the invasion of the English territory by the Welsh, but I do think that it would be a very serious stoppage to them in their return with the plunder when pursued, and would

expose them to be overtaken by probably a much superior force before they could get a large herd of cattle over or through the embankment and its accompanying foss. The difficulty of securing a retreat would be in all cases a check to invasion.

VIII.—P. 220. The only other remark with which I will trouble you at present is an answer to the question of one of your correspondents on the subject of the name Cold Harbour. The words are pure simple English, and need none of the strange and far-fetched derivations which some antiquaries have been striving after. In old English, a cold harbour meant simply a cold lodging, and I see no reason to depart from the explanation which I have always given to it. We know that in most countries which are in the condition of England in the middle ages, when the population was small and in many parts scattered, and when there were few of the accommodations which travellers now find, that it is the custom to have buildings here and there on the roads, consisting of no more than bare walls, where travellers might find merely shelter for the night; and of course, as they usually travelled in parties, and carried provisions, and bales and packs which would serve for beds and seats, with them, they might make their own accommodation. This is still the case in many parts of the East, and also, I understand, in Spain. Now it seems to me that a cold harbour, or cold lodging, would be a very natural name for such a place. Since this explanation of the word first occurred to me, I find that Mr. Fox Talbot, in his *English Etymologies*, has given nearly the same explanation, and he has placed the meaning of the English words beyond all doubt, by quoting the analogous German term applied to such inns, or lodgings, in various parts of Germany, *Kalten Herberg*. It may be worth remarking that the French *Auberge* is the same Teutonic word. In answer to the main point in your correspondent's question, whether the Cold Harbour *invariably* marks a Roman site, I can state that this has been so universally the case to the extent of my researches, that if in any particular instance no traces of Roman remains are at present found, I should not consider it evidence at all that they had not existed there formerly. My explanation of the matter is this,—I have no doubt that during a great part of the middle ages, this island, especially the less inhabited parts, was thickly scattered with the ruins of Roman buildings, which were only gradually, and at a comparatively late period, cleared away. It would give much less trouble to take possession of these old buildings for "cold lodgings" than to erect new ones; and, indeed, it would be a natural occurrence for travellers on their way over the country to take possession of such places for that purpose, when these stood at convenient distances, or when the travellers were overtaken by night in their neighbourhood. This might even be the case in the immediate neighbourhood of large walled towns and cities, where a party of strangers arriving late, and after the gates were closed, would be glad to install themselves in any deserted building outside the walls, in order to make their entry into

the town in the morning. These ruined buildings thus occupied, whether continuously or only occasionally, would each become known, as a matter of course, not only to those who had occupied them, but by others who knew of their being so occupied, as the Cold Harbour, and thus the name became attached to the site. It might thus even become a popular name for a Roman ruin of no great extent. This seems to me the simple explanation of the universal, if not invariable, connection of the name with Roman sites.—I remain, &c.,

THOMAS WRIGHT.

14, Sydney Street, Brompton, London,
May 1, 1857.

ROMAN COINS NEAR NARBERTH.

To the Editor of the Archæologia Cambrensis.

SIR,—Some months ago a large quantity of third brass coins of the Lower Empire, together with a ring and bronze ligula, with what was apparently its case, were discovered near Narberth, in Pembrokeshire. I have made many inquiries as to the exact spot where they were found, and the circumstances of the discovery, but have been unable to obtain any satisfactory replies. If any of our members can furnish me with accurate details, I shall be much obliged. The coins, which were mostly in a wretched condition, were those of Postumus, Tetricus, father and son, Claudius Gothicus, Victorinus, Florianus, Quinctillian, Gallienus, Salonina, Carausius, and Probus; amounting in all to nearly 300.—I remain, &c.,

E. L. B.

WELSH ALE.

To the Editor of the Archæologia Cambrensis.

SIR,—The following extracts from Kemble's *Saxons in England*, and the authorities cited in that learned and interesting work, may not be unacceptable to the readers of our Journal. They require elucidation.

The subjoined (i. p. 284) is quoted from Thorpe's *Anglo-Saxon Laws*, 186, and its supposed date is the commencement of the tenth century, though Kemble doubts this:—

"7. And if a Welshman thrive so well that he can have a hide of land, and can bring forth the King's tax, then is his wergylde one hundred and twenty shillings; and if he thrive not to save to half a hide, then let his wer be eighty shillings."

The next occurs in i. p. 294:—

"Between 791 and 796 eighty hides of land at Westbury and Hanbury were relieved by Offa from the dues to kings, dukes, and their subordinates, except these payments, that is to say, the *gafol* at Westbury (sixty hides) two tuns full of bright ale, and a comb full of smooth ale, and a comb full of *Welsh ale*, and seven oxen, and six wethers, and forty cheeses, and six langthero, (?) and thirty ambers

of rough corn, and four ambers of meal, to the Royal vill."—*Cod. Dipl.* No. 166.

Kemble explains that a comb is here equivalent to thirty-two gallons, and is the old barrel measure. He proceeds to observe that, in Surrey and Sussex, the *peck* is a liquid measure at the present day, and that men talk there of "a peck of beer," "a peck of gin," "half a bushel of beer," &c.

Kemble, i. p. 296:—

"The payments reserved upon 20 hides at Titchbourn . . . in 901-909 . . . amounted to 12 sexters of beer, 12 of sweetened *Welsh ale*, 20 ambers of bright ale," &c.

Kemble, i. p. 315:—

"Twenty hides of land at Sempringham were leased by Peterborough, and among the items of yearly rent reserved to the abbot's private estate were 15 mittan of bright ale, 5 of *Welsh ale*, and 15 sexters of mild ale. And at Stanhampstead in Kent there was a charge made on land for charitable purposes which included, among other things, 30 ambers of good *Welsh ale*, on the footing of 15 mittan, and 1 mitta of honey or 2 of wine."

What could all this quantity of *Welsh ale* mean?—I remain, &c.,
AN ANTIQUARY.

KINGSTON, MONMOUTHSHIRE?

To the Editor of the Archæologia Cambrensis.

SIR,—Some of our Monmouthshire friends may perhaps like to read, and may be able to explain, the following passage from Kemble's *Saxons in England*, i. p. 320:—

"At Kingston there are five hides 13 yards of gafol land, and one hide *above the ditch* which is now also gafol land, and that without the ham, is still in part inland, in part let out on rent to the *ship-wealas*; to Kingston belong 21 cytweras on the Severn, & 12 on the Way."

Where is Kingston? What is this *ditch* here referred to? In the *Way* we readily recognize the Wye. Kemble, *Cod. Dipl.*, 461, explains *ham*, by "an inclosure on the water," and *ship-wealas*, by "Welsh navigators."—I remain, &c.,

AN ANTIQUARY.

NAME OF RADNOR.

To the Editor of the Archæologia Cambrensis.

SIR,—I find in two of the documents printed by Mr. Kemble in his *Codex Diplomaticus Ævi Saxonici*,—that most valuable work, which we ought, as an Association, to imitate on a similar scale for Wales,—two passages in which occurs the name of *Readenora*, or *Readanora*; and, as it cannot have been very far from the Welsh border, it may be in some way or another connected with the name of *Radnor*.

Although this is only a conjecture, yet I think that these passages are worthy of being extracted for the consideration of members connected with the county of Radnor, and interested in the History of that district which we are now publishing.

Cod. Dipl. Ævi Sax. No. 311. (*Translated from the Saxon.*)

"These are the names of the persons who are written from Bensington to Readanora, to the Bishopric of Worcester with their offspring and the progeny that may come of them to all eternity: Alhmund Tidwulf, Tidheah, Lull, and Ealwulf."

Aethelred Duke of Mercia, A.D. 880.

"Dux et patricius gentis
Merciorum, cum licentiâ et
impositione manus Aelfredi
regis
. . . quandam ruris portionem
domino deo et sancto Petro
liberatam ab omni tributo
regali hoc est aet
Berhtan uuellan
vi mansiones, et aet

Unaetlinetune viii. cum
omnibus pertinentibus &c
ad aeclesiam illam quæ
vocatur aet *Readenoran*
pertinentes, utrasque terras in
unam possessionis hæreditatem
id est, ad episcopalem sedem
scilicet Uigornensis civitatis . .
. donauimus."

A similar name is found in *Domesday* on the Welsh border, and it is desirable that this should be brought to the notice of Radnorshire antiquaries.

"In Bochelav Hd.

Hugo 7 Osbn⁹ 7 Rainald⁹ teñ Gretford &c.

De hac tñra huj⁹ 7 jacuit. l. hida T. R. E. in æccla s̃ CEDDE.
dimid in chespuic 7 dimid in Radenoure. Hoc testat
comitat sed nescit quom̃ æccla pdiderit."—*Domesday*, i. 268.

I observe that RADELAV Hundred also occurs in *Domesday*.

I remain, &c.,

May 19, 1857.

AN ANTIQUARY.

WYNNE OF MELAI.

To the Editor of the Archæologia Cambrensis.

SIR,—Henry Wynne, of Clifford's Inn, as to whom inquiry is made in the *Archæologia Cambrensis*, No. X., p. 215, was owner of Ty Gwyn, county Caernarvon, which he inherited from his mother. His father, William Wynne, was son of Ellis Wynne, a younger brother of John Wynne, of Melai, which John Wynne was father of Colonel William Wynne, the Royalist, who was slain before the then fortified post of Wem, in this county (Salop), in the year 1643.—I remain, &c.,

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,
3rd April, 1857.

Archæological Notes and Queries.

Query 52.—Can any member oblige the inquirer with information concerning the following books, which, in more respects than one, are connected with Welsh history and archæology, viz., (1.) Sir Thomas Herbert's "Relation of some years Travail into Africa, Asia, the Oriental Indes, &c., (with a discourse on the Discovery of America by the Welsh 300 years before Columbus.) Folio. 1634."—(2.) "Life of Hugh Peters, temp. Carol. I." J. G.

Q. 53.—On referring to the statutes quoted in a paper on "Wales and its Marches," in the last Number of the Journal, I find in the 26 Henry VIII., chapter 6, section 5, in the latter part—"That no person or persons should hereafter at any time cast any thing into any Court within Wales or in the Lordships Marchers of the same by the mean or name of an 'Arthel' upon pain of one years imprisonment," &c. Can the writer of the paper referred to, or any correspondent favour me with the meaning of that term "Arthel," which I take to be British or Welsh? I have looked into Richards' *Welsh Dictionary* in vain. JURIDICUS.

Q. 54.—On the northern coast of Anglesey, a part of the parish of Llanellian projects into the Irish Sea, forming a conspicuous headland, once called St. Hilary's Point, afterwards Mount Elian Point. In naval charts, and amongst seafaring people, it is known as Point Lynas, and under that name is well known in Liverpool. What authority is there for this latter name, or rather is not Lynas a manifest corruption of Elian, or Eilian? MONENSIS.

Q. 55.—*Penebecdoc*, Herefordshire. Does any member know of a place so called in this county? I find the following mention of it in *Domesday*, i. 181 a :—"Heref'. Isd Roḡ teñ Penebecdoc. 7 Novi de eo. Isd tenuit T. R. E. ibi sunt. IIII. caŕ. īr tŕa redd. VI. sextaŕ meŕt 7 x. solid." AN ANTIQUARY.

Q. 56.—**WELSH LEEK.**—What is the *real* origin of the leek being assumed as a national emblem in Wales? Is the date of this tradition known? Where does the first mention of it occur? I strongly suspect that, like some other national ideas, this will be found to have only a comparatively modern and uncertain foundation.

INQUIRER.

Miscellaneous Notices.

LLANDAFF CATHEDRAL.—The re-opening of this cathedral has been one of the great events of the year for Wales. We need do no more than allude to the fact already known to our readers through the medium of the newspapers; but we cannot help congratulating our fellow-countrymen, and all archæologists, on the admirable spirit displayed in the subscriptions commenced on the spot for carrying on and completing the restoration of the whole edifice. The words of a few good men, fervent in their eloquence, and convincing in their reason, carried with them the hearts of the whole assembly; the flame was lit, and we hope it will not be extinguished till the good work is entirely finished. Two gentlemen, who were the largest contributors, are much to be envied, Mr. Bruce Pryce and Mr. Booker Blakemore, who each gave £500; Mr. Talbot gave £200; the Bishops of Llandaff, St. David's, and Oxford, and many other noblemen and gentlemen, £100 each; altogether nearly £3,000 was subscribed on the spot, and the total amount has now swelled to upwards of £4000. We take this opportunity of correcting the erroneous impression that the Prince of Wales sent £1000;—it was not £1000, it was only £100. The Bishop of Llandaff has published an interesting historical account of the vicissitudes this edifice has gone through, which, at present, we can do no more than thus briefly advert to.

LLANTWIT MAJOR.—All our Glamorganshire members, and no doubt others, must be acquainted with this most interesting place. They will remember the old church, one of the most curious in the Principality; and they will probably recollect the unseemly condition of the nave, or the "old church," as it is termed on the spot. It is used as a place of sepulture, much the same as the open church-yard; and though its roof and walls are in good condition, its windows are either broken and unglazed, or are blocked up. Within stand the monuments, sadly neglected, and one of them recently whitewashed. Yes; one of the early monuments of Llantwit has been quite recently whitewashed!—*ipsissimis oculis!* However, when things get very bad, a reaction often takes place; and this we hope will be the case with the nave of Llantwit. It is proposed to raise a subscription of £100 towards putting the nave of this church in proper condition, that is to say, for repairing and glazing the windows, reopening those that have been blocked up, and the doors, paving the floor, arranging the tombs, &c. The parochial authorities intend to forbid any further interments from taking place within it. After careful examination, it is considered practicable to effect nearly all required for the sum named above, and it is better not to alarm the minds of the public by asking for too large an amount in these all-subscribing days. A committee will be formed to superintend the work, and the parochial

authorities lend their cordial aid to it. The Ecclesiastical Commissioners have undertaken to keep the chancel of the actual church in good repair, and their official architect, E. Christian, Esq., has lately visited it with this object. The rest of the church is in very fair condition, and is maintained by the parishioners. A series of papers on Llantwit, by Mr. Freeman, Mr. Westwood, and others of our members, is now nearly ready for publication.

EIUDON STONE, LLANDEILO FAWR.—This valuable early monument, which, when visited by the members of our Association, was standing on a small carn of stones in a field near Aberglasney, has been removed by the Earl of Cawdor to the lower garden at Golden Grove, and erected, with all suitable precautions, in an admirable situation. It can now be seen down to its very base; it is firmly fixed in a stone socket, and the socket of the cross on the top has been filled with cement, to obviate the action of frost. A bronze plate, fixed in the turfy mound against its eastern side, commemorates its ancient site, and its removal. We would recommend his lordship to place a rude unhewn stone upright on the original spot, to show that it was a monumental site; for, though this sculptured stone is too valuable to have been left in so exposed a situation, still the carn at its foot has yet to be explored, and such a stone as we allude to would sufficiently preserve the identity of the spot. While upon this topic, we may express a conjecture that, perhaps, the name **EIUDON** may prove to be a contracted form of two words, **SCI** and **VDON**; but we wait for Mr. Westwood's long-expected account of this monument.

CASTELL CARREG CENNEN.—Since the visit paid by the Association in 1855 to this castle, several of the parts that were in danger of ruin have been repaired by the Earl of Cawdor. A little too much has, however, been done on the eastern side of the entrance gateway, and not enough at the south-eastern internal angle of the building, above the passage descending to the well, where further ruin is really imminent. We would suggest to his lordship,—while we congratulate him on the excellent spirit he always displays in such matters,—the advisableness of having this portion of the castle looked to immediately. We take this opportunity of observing that the survey and drawings of this castle having at length been completed, they will be engraved, and will serve to illustrate a paper on this building, in one of our next Numbers.

CARN GOCH.—The survey of this great British work has been completed and reduced, and a full account of it will shortly appear in this Journal. Some of the carns which were opened by the members of our Association, who conducted the survey, have been purposely left open, in order that further researches may be made.

REVIEWS.

PROCEEDINGS OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND. Vol. II., Part 1. 1856.

This part of their Proceedings, for which we are indebted to the kindness of the Scottish antiquaries, contains several papers interesting to our readers. It is illustrated, as usual, with some good plates; but in this respect we have the vanity to think that Welsh antiquaries know how to go beyond their Scottish brethren, and to give quarterly proofs of it in our own pages. We find a paper on a curious Gaelic MS. volume, called "The Dean of Lismore's Book," preserved in the Advocates' Library, which was considered of some importance in the Ossianic controversy. It contains 307 distinct pieces, a full list of which is printed in this Part, including a large selection of bards, some Scotch, some Irish, as well as what may be termed Ossianic poetry. Mr. M'Lauchlan, who describes this MS., observes:—

"The only peculiarity in the case of the fragments in the MS. under consideration is the frequent introduction of St. Patrick. There are numerous dialogues between the Saint and Ossian, and many of the poems are addressed by the latter to the former. This may be the consequence of later monkish interpolations, Ossian being represented as a convert of St. Patrick's. The Christianity of the poet, however, is of a somewhat questionable order. If these passages belong to the original compositions, they would fix the era of Ossian as being that of St. Patrick, and would also indicate that his country was not Scotland, but Ireland."

He also remarks:—

"This collection is one of much interest on account of its age, its orthography, and the nature of its contents. Its date is unquestionably the beginning of the sixteenth century. It is thus the oldest specimen we possess of what may be called, without challenge, written Scottish Gaelic. There are other specimens in existence, but it is difficult, from various reasons, to set aside the claims of Irish writers to these. We have here, however, a full and satisfactory record of what the Scottish Gaelic was in the early part of the sixteenth century, including numerous specimens from writers, or rather composers, who existed a couple of centuries before. In this I do not include the Ossianic remains, but compositions of Scottish bards of the fourteenth century. The orthography of the volume is, so far as Scotland is concerned, *unique*. It is on the principle of phonetic writing, the orthography following the orthoepy. This system had previously been adopted by the Welsh; it has ever been followed by the Manx; but this collection is the only existing specimen of it among the Scottish Highlanders; although from the very outset of the volume the system of orthography seems so fixed, and is so uniform, that it must have been well known in the country."

We should much like to see critical examinations of the principal Welsh MSS., drawn up with as much learning and discrimination as this paper evinces.

Another paper in this Part, by Mr. A. H. Rhind, on "The Bronze Swords occasionally attributed to the Romans," is interesting to our readers, who no doubt have on their tables Mr. Wright's remarks on similar articles, published in our last Number. Mr. Rhind notices Mr. Wright's opinions, and maintains that the Romans used iron, not bronze swords, even at the battle of Telamon, B.C. 225.

We find, further on, a valuable account of excavations in the Hill Fort of Dunsinane, Perthshire, by Dr. Wise. This hill, whose name is so familiar to all who remember "Macbeth," has on its summit an oval fort, cleared of rock, and surrounded with a wall, or dyke, of black earth, supposed to be brought from the valley below, (?) 20 feet broad, and 10 feet high. Chambers have been found under the area of the fort, and also in the wall, or vallum; some of them containing skulls and bones, most showing charcoal, and other signs of fire. Local tradition made this the spot where Macbeth hid his treasures, though his own castle of Carnbeddie, or Carn Beth, is within a few miles of it, and diggings by the peasantry had from time to time been made before it was opened with a scientific purpose. Dr. Wise gives the measurements of the skulls found in these chambers, and adds,—

"From these facts it would appear that there was a strong British fortification upon the Hill of Dunsinane, prepared by an ancient people, who had advanced so far in refinement as to have felt the importance of uniting in considerable bodies, to defend themselves against their powerful enemies. The number of such fortifications on each side of Strathmore, and the immense labour that must have been expended, and the quantity of charcoal and bones found in the example now under consideration, seem to prove that such "strengths" were places of resort to large numbers of persons, probably on sudden emergencies. The caverns may have been used for securing their food and most valuable effects, and were probably only occupied when the weather was very cold and stormy. This agrees with the description of similar chambers as used by the ancient Germans:—*'Solent et subterraneos specus aperire, eosque multo insuper fimo onerant, suffugium hiemi, et receptaculum frugibus, quia rigorem frigorum ejusmodi locis molliunt: et si quando hostis advenit, aperta populantur, abdita autem et defossa, aut ignorantur, aut eo ipso fallunt quod querenda sunt.'*—(*Tacitus de Moribus Germanorum*, cap. 16.) The three skulls may have belonged to the same family, who had met with a sudden or violent death. We could suppose the infirm—probably the imbecile—child had been destroyed, and buried with its parents; a barbarous custom by no means uncommon among rude savage races."

THE ULSTER JOURNAL OF ARCHÆOLOGY. Parts IX. to XVI.
1855, 1856.

Our brother antiquaries in the North of Ireland continue to give proof of their great activity and flourishing financial condition; for they keep up, at the extraordinary losing price of twelve shillings, the annual volumes in quarterly quarto parts, and they are so uniformly filled with good papers, as to form one of the most interesting of all our local antiquarian publications. It is a very healthy sign of public feeling in that part at Ireland, and we congratulate the Belfast men on their spirit and success. Out of so many good papers as crowd the pages of these eight parts (and four more have since issued from the press,) we can do no more than select a very few for our readers' notice. In No. IX., the "History of the French Protestant Settlers in Ireland" is continued, and forms a valuable addition to Irish history. In No. X. there is a highly curious paper on "Gaelic Domestic," giving an account of the manner in which the chief of an Irish sept, and the master of an

Irish household, *temp.* Eliz., "went on" with his servants. Dr. Hanmer, Chaplain to the Earl of Ormond, and Treasurer of Christ Church, Dublin, made a collection of Irish Antiquities, A.D. 1594; and at p. 758 of a MS. volume, which contains an account of his researches, he thus details the apportionment of the several parts of cows and sheep when killed for food in a large Irish family:—

"Cow.—The head, tong, and feet to the smith; Neck, to the butcher; 2 small ribs, that goe with the hind quarters, to the Taylor; Kidneys, to the physitian; Marybones to the dony-lader, the strongest man in the hous; Uddur, to the harper; Liver, to the carpenter; A peece to the garran-keeper; Next bone, from the knee to the sholder, to the horse-boy; Choise peece of the beef to the Shott; The hart, to the cow-heard; Next choise peece to the housewif of the house; The third choise to the nurse; Tallow, for candles; Hide, for wyne and aquavitæ; Black poodings for the plowman; Bigge poodings for the wever; Kylantony [Kyl-Anthony?], the a—e pooding, to the porter; Dowleagh, a brode long peece, lying upon the gutts, to the calf-keeper; Sweete-bred, to hor that is with child; Rump, to him that cutts the beef; Tripes to the kater; The drawer of the water hath the great bigg pooding.

"MUTTON.—Head, the horse boy; Neck, the garran-keeper; Lyver, the carpenter; Sholder, to the astronomer; Bag pooding, for the man that brings water; The hart and the feet for the shepherd; Skyne, for the cook.

"This custom of allotting special pieces of meat to the various inmates of a household may have obtained from the necessity of putting a stop to disputes, which would otherwise occur at tables where the communism of Gaelic equality and fraternity prevailed as in early times."

We extract the following from a paper in No. XI., on "Irish War Cries," which is well worth reading all through:—

"The war-cries of the great Anglo-Irish families and Gaelic clans of Ireland, the Butlers and Geraldines, O'Neills and O'Briens, are famous to the present day: but those of less distinguished families and septs, have died away with the brave men who once shouted them. Some few are still known by the list published in Harris's edition of Ware's 'Antiquities;' yet the catalogue is a meagre one, for although there were some sixty countries in Ireland, each inhabited by a separate Gaelic tribe, besides the large districts held by Anglo-Irish lords, the list only contains a quarter of that number of war-cries;—while it cannot be doubted that all the Gaelic septs, who, though on the same side, fought each other like game-cocks, were compelled to use distinguishing words in days and battles, in which the combatants wore a uniform or dress of similar make and colour. Distinctiveness was absolutely required, and this, which the *Picts* secured by colouring themselves, and modern soldiers obtain by red coats, the Gaels possessed in their cries. Even the soldiery of the Crown seem to have been indiscriminate until 1579, when the English and Irish horseman were ordered to 'provide themselves with two red crosses of silk or cloth, one fastened on the breast, and the other on the back, 8 inches long and 1½ broad.' Red was already the national colour of England, apparently adopted by the soldiers of the Border to distinguish them from the Scots; and although O'Sullivan claims a victory for O'Neill, in 1567, called *cath na g-cassog dearg*, it would seem the first 'red coats' came from Berwick, in 1579. The Irish septs had no peculiar tartans such as are ascribed to each Scottish clan; nor, so far as is known, had they 'badges' of heather, &c., such as are assumed in the Highlands; so that there was no ocular difference between one militant and another; for, although without a national cry, the Irish had a national dress, the shirt to which they stripped for battle. This linen shirt was the sole garment in which the Welsh fought at Bannockburn. The Irish stained it a yellow hue, and it formed the general fighting costume of the kerne. Their targets or round shields were 'coloured,' as Spenser observed, 'after their rude fashion;' a decoration that does not seem to have included generic emblems. Even their leaders did not carry strong marks of identification in battle, such as the armorial cognizance emblazoned on the coat worn over armour, or the lofty crest and showy plume that marked the

course of the feudal champion; nor indeed were such tokens needed in their petty country skirmishes, in which the *bratach* or pennon of the chieftain and his gallant bearing were sufficient to indicate his presence. Their encounters in general were little more than affrays between dwellers on two sides of a hill, arising from incursions in which neighbours met who resembled each other, and were only distinguishable by their clan-word. There was one and only one time, prior to the 17th century, at which hostile clans joined to throw of the English yoke, when '20,000 fighting men of the furious and warlike nation of the Irish' were in arms, and O'Neill and O'Donnell encamped near Kinsale: but the tents of the leaders were so many hollow factions, and all the war-cries of their septs proved weaker than the single shout of the English army. These watch-words of rebellion have disappeared; all men now obeying the statute. Yet archæologists must wish this vacuum of sounds of wars long silenced were not so complete; or at least, as every brave old clan still lives with them, must desire to know such stirring memorials as their slogans. This desideratum is partly supplied by the ensuing list; but only in part, though written, as it was, during 'Tyrone's war,' when all the clans both of the Irishry and Englishry, whether rebel or loyal, were battling, and when their *cries de guerre* resounded. This list is a note (at p. 750) of the MS. referred to in a previous paper (on Gaelic Domesticities) as having belonged to Meredith Hanmer, D.D., for whom it was probably made out by an Anglo-Irish officer then in military service; but whoever the compiler was, he might with a little more pains have made the catalogue completer;—certainly were he a veteran many more war-shouts than are enumerated must have rung in his ears."

"WAR CRIES.

"*Butler-aboe*, Ormond; *Crom-aboe*, Kildare; *Shanytt-aboe*, Desmond; *Gallriagh aboe*, Clanrickarde; (*Blank*), Thomond; *Lagh-yarg-aboe*, Tyrone; *Kerolader-aboe*, Upper Ossory; *Conlan-aboe*, O'More; *Faliagh-aboe*, O'Connor; *Choyk-aboe*, O'Carroll; *Kinshelagh-aboe*, Cavanaghs; *Shilela-aboe*, Byrness; *Fernock-aboe*, Tooles; *Puckan-sack-aboe*, Shortall; *Poeragh-aboe*, Le Poer; *Geraldagh-aboe*, Decies; *Cloghecky-aboe*, (illegible); *Rochestagh-aboe*, Roche; *Barragh-aboe*, Barry; *Barnearegan-aboe*, Shane; *Shuyrym-aboe*, County of Louth; *Ardechully-aboe*, Hanlon; *Killole-aboe*, Dowles of Arklow; *Fynsheog-aboe*, Delvin; *Keartlevarry-aboe*, Makena-Trough; *Poer-aboe*, Boltynglas; *Shanbodagh-aboe*, Magennis."

"Then follows a *hiatus defendus*, opposite to which are the names of "Macgyure, O'Rourke, the O'Farralls, O'Reylie, McMahon, Clancarties."

There is in No. XIII. a most interesting paper on "Ancient Water-Mills," worked by *vertical* shafts and *horizontal* wheels, something after the same fashion, though not quite on the same principle, as the French *Turbines*, which have lately been introduced into Wales. We would refer our Denbighshire and Montgomeryshire friends, who are much alive to the subject, to the pages of this volume for further information; but the following extract will suit all our readers:—

"Most writers who have mentioned the subject, seem to take it for granted that water-mills must have been introduced into Ireland by Roman ecclesiastics, or at all events from some country subject to Roman sway, especially as it is pretty well ascertained that a mill of some kind was usually established at each Roman station in Britain: and a decisive evidence seemed to be afforded by the similarity, or rather identity, of the Irish and Latin names for a mill. A little further examination of the question may perhaps show that this is not so certain, at least as far as the North of Ireland is concerned.

"I shall take the philological argument first. Down to a comparatively recent period it was a universal custom among the learned to consider words as necessarily borrowed from the Latin or Greek, whenever any marked resemblance appeared; losing sight of the fact that these languages were themselves the descendants of a still older mother-tongue, which had given birth to numerous independent dialects. The habit is still persisted in by many persons who have not watched the progress

of modern Comparative Philology. To an etymologist of this school the Irish word for a mill, *muileann*, (anciently *muilend*), would appear to be clearly derived from the Latin *molendinum*. The old Irish lexicographer, Cormac, who compiled his Glossary in the 9th century, was not of this opinion, though he gives numerous other explanations of words from Latin, Greek, and Hebrew. He says:—“*Muilend*, compound of *Mol*, i.e. a shaft, and *ond*, a stone; for these are the two things called the mill. Or *moland*, *q.d.* *mo-a-ail*, because its stones are larger than those of the quern (*clocha bron*). *Muilend* is derived by some from *mel*, to grind, and *lind*, a pond, because it grinds by means of a pond.” These derivations of Cormac may be considered more ingenious than probable; although it is worthy of remark that the only word used in Irish for the axle of a mill is the one he has mentioned, *mol*, which has every appearance of being a primitive root. If we found the word *molendinum*, or other dialectic forms of the same root, in those languages only which are known to be direct descendants of the Latin tongue, such as the Italian, Spanish, French, Walloon, &c., we might suspect that it had been borrowed by the Celts of Britain and Ireland. The forms in which it appears in these modern languages are as follow:—

Italian, *mulino*. Spanish, *molino*. French, *moulin*. Walloon, *motin*. But if we examine further we shall find the very same root, little more changed than in the above examples, in a great variety of other languages which can claim an origin as independent as the Latin, and are spoken by nations who were never influenced by Roman sway. The following table exhibits the words signifying ‘a mill,’ used in the chief languages of Europe, excluding those already mentioned. It is deserving of note that in all of them the words expressing ‘mill,’ the grinding-machine, and ‘meal,’ the substance ground, are merely slight modifications of the same root, just as in English; and this circumstance increases the probability that the root is original in these languages, especially when we find that in the Latin, and all its immediate descendants, a word entirely different is uniformly employed to denote ‘meal.’

Icelandic, <i>mylna</i>	Welsh, <i>melin</i>	Illyrian, <i>malin</i>
Danish, <i>mølle</i>	Bas-Breton, <i>milin</i>	Laplandish, <i>milla</i>
Swedish, <i>möll</i>	Irish Gaelic, <i>muileann</i>	Finnish, <i>müllin</i>
Frisian, <i>mellen</i>	Scottish Gaelic, <i>muileann</i>	Magyar (or Hungarian), <i>malom</i>
Dutch, <i>molen</i>	Manx, <i>myyllin</i>	Albanian, <i>mul</i>
Old German, <i>mulin</i>	Lithuanian, <i>malunas</i>	Greek (ancient), <i>μύλη</i>
Modern German, <i>mühle</i>	Bohemian, <i>mlyn</i>	“ (modern), <i>μύλος</i>
Swabian, <i>mülin</i>	Polish, <i>młyn</i>	Latin, <i>mola</i> , <i>molendinum</i>
Anglo-Saxon, <i>miln</i>	Wendish, <i>mlon</i>	
English, <i>mill</i>	Russian, <i>melynica</i>	

“It will be observed from the preceding table (which might be still further extended) that the word is found from the shores of the Mediterranean to the North Pole, and from the coasts of Spain and Ireland to the extremity of Russia. To complete the chain we have only to note further, that in Persian *mâl* is ‘to grind,’ and that in Sanscrit, the old language of India, *malana* signifies ‘rubbing or grinding.’ The root is therefore one common to all the extensive class of languages known as the Indo-European family, as well as to several out-lying dialects not included among them. There can be little doubt, therefore, that it is one of extreme antiquity, and cannot be claimed exclusively by the Latin any more than by the Celtic.”

We can do no more than allude in terms of high commendation to an admirable article, with a map, by Dr. Hume, on the “Ethnology of the Counties of Down and Antrim,” in No. XV. It is just the kind of paper that should be compiled for several districts in Wales; and we may, perhaps, return to this subject.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

MONMOUTH MEETING, AUGUST 17-22, 1857.

THE preliminary arrangements for the next Annual Meeting are now made. As already announced, the Meeting will begin on Monday, August 17th, and will continue throughout that week, ending on Saturday, 22nd; but as the excursions also begin on the 17th, and as the route for that day will be one of peculiar interest, Members are most strongly recommended to meet the President and the officers of the Association, at Monmouth, on Saturday, 15th August.

The Members of the Caerleon Antiquarian Association hold their Annual Meeting at Monmouth at the same time, under the same President, and have invited their brother antiquaries of our own body to be their guests, at Raglan Castle, on Thursday, 20th August, when a cold collation will be given within the walls of that magnificent Ruin.

The hotel arrangements will be similar to those adopted on previous occasions, and every attention has been paid to the insuring moderate-ness of charges and personal comfort.

Members coming from South Wales should approach Monmouth by railroad through Chepstow, whence there are coaches, *via* Tintern, twice a-day. Members from North Wales should come by railroad through Hereford and Ross, whence also there are coaches to Monmouth twice daily. Other coaches will probably be put on these roads before the Meeting takes place, and it is expected that the Usk and Monmouth Railroad will be opened by the same time; but, as these events are necessarily uncertain, the Local Committee will wait for some weeks before issuing to members their final circulars. Meantime, all persons desirous of further information should address the Local Secretary for Monmouthshire, T. Wakeman, Esq., the Graig, Monmouth.

Notices of papers intended to be read, and objects for the Museum, should be forwarded, *with as little delay as possible*, to the General Secretary for South Wales, or to the Local Secretary for Monmouthshire, to whom also it is very desirable that all Members, intending to be present, should write soon to that effect.

PROPOSED EXCURSIONS.

MONDAY, 17th August.—Start from Monmouth at 12 o'clock; Doward Camp; Goodrich Castle and Church; return to Monmouth.

TUESDAY, 18th August.—Start from Monmouth at 9 o'clock; Troy House; Trellech; Tintern Abbey, &c.; Intrenchment at Bigweir; return to Monmouth by 5.25 p.m.

WEDNESDAY, 19th August.—From Monmouth at 9 o'clock; Stanton Church; Buckstone (Rocking Stone); Maenhir near Stanton; The Scowles (Roman Mines); Stow Hermitage; St. Briavel's Church and Castle; Newland Church; Monmouth by 4 p.m.

THURSDAY, 20th August.—From Monmouth at 9 o'clock.—Treowen House; Dingestow Castle; Tregaer Church; Bryngwyn Tumulus; Raglan Church; Raglan Castle; Mitchel Troy Church; Monmouth to tea, &c.

FRIDAY, 21st August.—From Monmouth at 9 o'clock; Pembroke Castle; Grosmont Church; Grosmont Castle; Skenfrith Church and Castle; New Castle; Monmouth by 4 p.m.

SATURDAY, 22nd August.—From Monmouth at 9 o'clock; Quaker's Cemetery; Penrose Intrenchments; Llantilio Crossenny Church, &c.; White Castle; home to Monmouth by 3 o'clock.